

8^o 1151 7^h THE
Book of Job
PARAPHRAS'D.

BY
SYMON PATRICK, D. D. Rectour
of *Covent Garden*, and One of His MAJESTY'S
Chaplains in Ordinary.

Ecclus. II. 5.

*Gold is tried in the Fire, and acceptable
men in the furnace of Adversity.*

L O N D O N,
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THE
Book of Job
PARAPHRASD.

BY
SYMON PATRICK, D. D.
of Great Britain, and One of the MAJES-
ties Chaplains in Ordinary.



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in the Year 1704.

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To the Right Honourable

WILLIAM,

Earl of BEDFORD,

Knight of the most Noble Order of the
GARTER, &c.

My very good Lord, and Patron.

My Lord,

THough I have not pursued the design, which I have long had in my thoughts, of making some publick acknowledgment of my obligations to your Lordship, for placing me, when I thought not of it, in this Station which I hold in Covent-Garden: yet I have onely deferred it, till the most proper opportunity, as it seems to me, for this small expression of my gratitude. For I could not have prefixed your Lordships Name to any Work of mine, which I

A 2 believe

The Epistle Dedicatory.

believe would have been so acceptable, as this wherewith I now present you; desiring it may remain as a lasting Testimony of the sense I have of the favours I have received from your Lordship. Whom as I have always observed to have a particular Veneration and Affection for the holy Scriptures, so I know to be a constant Reader of them: And therefore humbly offer this assistance to your Lordship for the understanding of the oldest Book (as I have shown) of that Sacred Volumn, which, I am confident, you esteem above all earthly Treasures.

*There have been many large Volumes written for its Explication; which will cost abundance of time and pains to peruse; and after all, the design and scope of the Whole may not be understood, while the Readers mind stays so long, in the several Parts. I have therefore taken quite another course, and only given the sense of it in a compendious, but perspicuous, Paraphrase (or Metaphrase rather, as the Ancients would
hive*

The Epistle Dedicatory.

have called it) which is not much longer than the Text, put into other words. It would have been more easie to have enlarged it, than it was to make it thus short: which I the rather chose to do, not meerly because it will be more usefull for those who have little leasure, or less money; but because thereby I have preserved, I perswade my self, the Majesty of the Book; and made it still look not like the Word of a man, but, as it is indeed, the Word of God.

Which I could never have presented to your Lordship and the World, more seasonably than now; when the State of our affairs is so dangerously perplexed, that we cannot stand upright, nor preserve our souls from sinking into the saddest fears, or discontents, or some such troublesom passion, without a strong confidence in the most Wise, Just, and Mercifull Providence of the Almighty: which Orders things, in unsearchable ways, to the good of those that stedfastly adbere unto him in faithfull Obedience. Which

The Epistle Dedicatory.

is so admirably represented in this holy Book, that one cannot read it seriously, and not be moved to resign the conduct of our selves and all that concerns us unto God's most blessed will and pleasure; to wait patiently for him, as the Psalmist speaks, and keep his way; not to be disheartned by any trouble that befalls us, much less forsake our integrity: but still expect the End of the Lord, as S. James speaks, i. e. the issue to which he will bring our troubles; perswading our selves that he is very pitifull, and of tender Mercy. And therefore, as He doth not love to grieve us by laying afflictions on us; so is wont many times to bring the greatest good out of the greatest evil: and to produce it by such unexpected means, as shall surprise us with the greater admiration of his Wisdom and Goodness.

For a great Reader of Ancient Writers tells us, " he hath observed in the " Histories of all Ages, that the great events which determine the fate of great " Affairs,

The Epistle Dedicatory.

“ Affairs, do happen less frequently according to design, than by accident and occasion. Our enterprizes here below are derived from above; and we but Engins and Actors of pieces that are composed in heaven. *Homo histrio, Deus verò Poeta est.* God is the Sovereign Poet, and we cannot refuse the part which he appoints us to bear in the Scene. All our business is to act it well; cheerfully complying with his Orders concerning us, and submitting our selves to the direction of his Providence.

To which, and all other Religious courses, did we more heartily apply our selves, there is no doubt but that in this Book we might read God's gracious intentions towards this Church and Kingdom. Which his most mercifull Providence would bring, as he did his Servant Job, through all these clouds which now encompass us, into a splendor incomparably beyond all that, wherein hitherto we have appeared. Why should we despair of it, when he shews by the unexpected discove-

The Epistle Dedicatory.

ry, which he hath made, of the designs of our Enemies against us, that he hath no mind to cast us off; if we will not carelessly cast away our selves, by the continued neglect of our duty to him?

God of his infinite goodness, awaken all our hearts to make such a good use both of that deliverance, and of our present distress (which is so great, that we see no way out of it, but by his power alone to whom Job owed his resurrection) that we may, in the issue, be the more happy and the better established, for having been so miserably unsettled. In which prayer, I am sure your Lordship will cordially joyn with,

My Lord,

April 19.

79.

Your Lordships most humble
and affectionate Servant,

Sy. Patrick.

THE PREFACE.

THE study of the Holy Scriptures is so much recommended to us by the Scriptures themselves, and hath been judged so necessary by the holy Doctours of the Church, that *S. Chrysostome* (who was wont to press this duty with great earnestness, not only in his Sermons, but in his private discourses with his people) adventures to say, * that a man cannot, he cannot be saved, unless he be conversant in this spiritual reading. But as the neglect of them is very dangerous, when men are able to read them; so the reading them without understanding, must needs be unprofitable. Though a Christian (as the forenamed great Person speaks) can no more be without the Scriptures than an Artificer without his tools; yet we must acknowledge that he will make but ill work with them in many places,

* *Hom. 3. in Lazar.*
Tom. V. 243.

The P R E F A C E.

places, unless he be instructed how to use and apply them to the purpose for which they were designed. Whosoever therefore shall assist the minds of Christians by giving a clear meaning of them (in which that holy Father imployed much of his time) it is certain doth great service to God, and to their Souls. For this contributes much to the honour of the Holy Scriptures (which want nothing to make them revered by considering men, but to be understood) and it invites men to the reading them, and it conveys the heavenly truth easily and delightfully into their minds.

Which hath moved me to attempt the explaining of the most ancient Book in the whole Bible, by way of a short Paraphrase. In which if I have not always tyed my self to our English Translation (which ever gives an excellent sence of the Original words) it was because I thought another meaning sometimes more agreeable to the whole discourse: which I have endeavoured to carry on coherently from first to last. But if the matter would bear it, I have, when I met with a word of two senses, expressed them both. And where I found any difficulty I consulted with such Interpreters as are of best note in the Church: being unwilling to do any thing without the warrant of some or other of them. I was forced indeed here and there to follow only my own judgement; but

The P R E F A C E.

but not without the appearance of very urgent reasons : of which if I should give an account, by adding notes to those places, it would make this, which I intend for common use, swell into too big a Volumn. I have only therefore (in the Argument prefixed to each Chapter) pointed to such Histories in the Bible as may help to illustrate some passages: and shewn how the dispute is managed, till God himself determine it.

But there are two things, of which I think my self bound to give a larger accompt; to avoid the imputation of such novelty, as may be justly censured. The *One* is, That I have interpreted those three known verses in the XIX. Chapter, 25, 26, 27. not of *Job's* resurrection from the dead at the last day, but of his restauration to an happy estate in this world; after he had been so sorely afflicted. There are many, of no mean esteem, (Mr. *Calvin* amongst the rest) who have done so before me; in following whom, I do not forsake the sense of the ancient Doctours. For though I take that to be the literal sense of the words, yet I doubt not there is another more secret and hidden, which lies covered under them; and that we ought to look upon *Job's* Restauration (and so I have always explained it) as a notable type of the future Resurrection of our Bodies out of the Grave. And accordingly our Church hath very fitly applied the words (as many of the Fathers do)

The PREFACE.

do) to this purpose; in the Office of the Burial of the Dead.

St. *Hierome* (or the Author of the Commentaries upon *Job* under his name) is my Guide in this business: who saith no more then this, that *Job* in these words, *resurrectionem futuram prophetat in Spiritu*, prophcieth in the Spirit the future Resurrection. Now the words of the Prophets had commonly an immediate respect to some thing which was then doing or shortly to be done, besides that sense which the Holy-Ghost directed them to signify in the latter dayes. And so had these words of *Job*; of which that Father indeed gives us only the Mystical sense, but he doth so in many other places of that Book, where it is certain and acknowledged, the holy man had another meaning, in which he was more nearly concerned. I shall refer the Reader only to one place in the *First* Chapter: where he saith that *Job*

* And so he saith in his Preface, *Figuram Christi portavit*. And in his Conclusion *XLII. 14. Figuram manifestè habuit Salvatoris.*

did *ferre typum Christi* *, and therefore expounds those words *v. 20, 21.* in this manner, *He fell on the ground when he emptied himself of the form of God, to take on him the form of a Servant: and came naked out of his Mothers Womb, being not aspersed with the least spot of Original Sin.* He that will may read what follows, and see how he only sets down a mystical sense,

The PREFACE.

sense, when it is certain another (upon which that is built) is first intended. And so we are to take his exposition upon these words, which *secundum mysticos intellectus* (as he speaks, XXXVIII. 16.) according to the hidden interpretations are to be understood of the Resurrection of the dead at the second coming of Christ: but relate in the first place to Job's resurrection out of that miserable condition wherein he lay, which was a figure of the other. "They therefore
" who interpret these words otherways (to
" speak with that Father in his Commenta-
" ries upon Ezek. XXXVII. 1. &c.) ought
" not to make me ill thought of, as if by
" expounding them in the literal sense only,
" I took away a proof of the Resurrection
" from the dead. For I know there are far
" stronger testimonies (of which there can
" be no doubt nor dispute) to be found for
" the confirmation of that truth. On those
" let us rely, on the plain words of Him who
" is the Truth (and of whom Job was but
" a Figure) which are abundantly sufficient
" to support our faith; and let none imagine,
" that we Give occasion to Hereticks (as he
" speaks presently after) if we deny these words
" to be meant of the general Resurrection.

The Second thing of which I am to give an account is, that I have not expounded *Behemoth* to signify the Elephant, nor *Leviathan* to signify the Whale: because many of
their

The P R E F A C E.

their Characters do not agree to them; but every one of them to the description which the writers of Natural History have given of two other Creatures. And therefore I have herein followed the guidance of that excellent Critick *Bochartus*, who takes the former for the *River-horse*, and the later for the *Crocodile*: as I have expressed it in the Margin, but put neither of them in the Text. For I leave every one, as our Translatours have done, to apply the words to any other Creatures, if they can find any besides those now mentioned, which have all the qualities that are here ascribed to them.

I have adventured also in the beginning to add a few words, as the manner of Paraphrasts is, to give an account of the time when *Job* lived, which seemes to have been before the *Children of Israel* came out of *Egypt*. For though there be plain mention, of the drowning of the *Old World*, and the burning of *Sodom*, in this Book, yet there is no allusion to the drowning of *Pharaoh*, and other miraculous works which attended their deliverance. Nor is there any notice taken of that Revelation of Gods will to *Moses*, when *Elihu* reckons up those ways whereby God was wont to discover himself to men.

Such like reasons moved *Origen* * to say that *Job* was ἀρχαιότερος καὶ Μωϋσέως ἄνθρωπος more ancient than even *Moses* himself:

* *Lib. I. contra Celsum*, p. 305.

The PREFACE.

self: and *Eusebius* * to pronounce that he was before *Moses* two whole ages.

* *Lib. I. Demonstr. Evang. Cap. 6.*

Which is conformable to the opinion of many of the Hebrew Writers, who (as *Mr. Selden* observes *) think

Job lived in the dayes of *Isaac* and *Jacob*. The judg-

* *Lib. VII. De Jure Nat. &c. Cap. 11.*

ment of other Eastern people is not much different from this, as may be seen in *Hottinger's Smegma Orientale* *.

* *Pag. 381, 452, 453.*

And therefore one Use we may make of this Book is, to inform our selves what are the true natural dictates of humane reason; which teaches greater Chastity than many Christians are now willing to observe; strict Justice, both private and publick; compassionate Charity to those who are in need; together with a pious care to please God, and to worship and confide in him alone: as we may learn here better than from any other Book in the World. For in the XXXI. Chapter, *Job* gives such a character of his Life, with respect to all these, as declares both that there is a Law written in our hearts, and what instructions it gives us, if we will attend to it. There is not the least syllable that we read concerning his being Circumcised, or observing the Sabbath, or such like parts of the Mosaical Discipline, which assures us he was neither a natural *Israelite*,
nor

The PREFACE.

nor a *Profelyte* (as *St. Austin*
speaks *) and yet he found
such a rule of life in him-
self, that, by the assistance of the Divine
Grace, he ordered not only his outward
actions, but the inward motions of his mind
after such a manner, as is *not unsuitable to the*
Evangelical Doctrine of our Saviour. They
are the words of *Eusebius* in the place fore-
named; where he doth not fear to add, that
the Word of Christ hath published to all Nati-
ons that most ancient manner of Godliness
which was among the first Fathers: so that
the New-Covenant is no other than that old
godly polity, which was before the times of Mo-
ses. I may add before the time that *Abraham*
was Circumcised; when as *St. Chrysostome*
speaks very significantly *,

* *Lib. XVIII. Cap. 47.*
De Civit. Dei.

* *Upon Rom. II. 14.*

ἀρετὴ ἀντὶ τοῦ νόμου τὸ συνα-
δός καὶ λογισμός, *Their Conscience and the*
use of reason sufficed instead of the Law.

The Hebrew Books indeed are full of dis-
courses concerning certain Precepts, which
all mankind after the Flood observed, but
cannot all of them be deduced from the prin-
ciples of Reason. They call them the VII.
Precepts of the sons of *Noah*: who delivered
them, they say, to all his Children by whom
the World was peopled; and therefore the
Israelites ever exacted the observance of them
from all those *Gentiles*, whom they admit-
ted as *Profelytes* at large to their Religion.

Two

The P R E F A C E.

Two of those Precepts concerned their duty toward the blessed Creator: the next *Four* respected their duty towards their Neighbours: the *Last* forbade cruelty towards other Creatures. They are reckoned up commonly in this order. I. Concerning *Strange Worship*, or Idolatry. II. About *blaspheming the Name of God*. III. About *Murder*. IV. About the *uncovering of Nakedness*, or all filthy Mixtures. V. About *Theft and Rapine*. VI. About *Judicatures* and Civil Government; to make the other Precepts more carefully observed. VII. About *not eating of any flesh which is cut off from any Animal alive*. The Authours that treat of these are innumerable; among whom I shall only mention *Maimonides*; who thus delivers his opinion of them in his Treatise of *Kings*, Chap. IX.

“*Adam* the first man received commands
“about *Six* things (which are those first a-
“bove mentioned) from whence it is, that
“the Mind of Man inclines more pronely to
“them, than to the rest of the Commands
“which we have received from our Master
“*Moses*. Besides these, it is manifest, *Noah*
“received another, according to what
“we read IX. Gen. 4. *Flesh with the life*
“*thereof you shall not eat*. And thus things
“stood throughout the whole world until
“the dayes of *Abraham*; to whom there was
“superadded the Precept of Circumcision.

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The P R E F A C E.

But as there is not the least signe that Circumcision was part of *Job's* Religion, so there is no footstep at all remaining of his observance of the last of those VII. Precepts, which they say all the Sons of *Noah*, who were pious, carefully obeyed. A Great man

* *Mr. Selden L. ult. de Jure Naturali, &c. Cap. II.*

of our own Nation * hath sifted this business with as much diligence as is possible; but after all his search,

he is fain to stop at those first Six Precepts delivered to *Adam*. For though this General Character be given of *Job* in the beginning of the Book that he was a perfect, or simple, and upright man, fearing God and eschewing evil; and in the XXXI. Chapter, and other places, there are particular instances given of his abhorring *strange Worship*, (v. 26.) *Blasphemy*, (Chap. I. 5.) *Murder*, (XXXI. 29, 31.) *Adultery*, and other filthiness, (Ib. v. 1, 9.) *Theft*, *Rapine* and *Deceit*, (v. 5, 6, 7.) for the punishment of which he mentions *Judges* in his days, (v. 11, 28.) and was himself one of the chief: (XXIX. 11.) Yet there is not so much as one word to be found, that I can discern, concerning the *Seventh* Precept; whether we understand thereby eating flesh with the blood in it; or, which is more likely (because other Nations that were not Jews, might lawfully eat that which dyed of it self, XIV. *Dent.* 21.) eating that which was cut alive from any living Creature. Which

The P R E F A C E.

Which makes me think that it was not so generally known, as the Jews now pretend; till the memory of it was revived by *Moses*, among whose Ancestours the Tradition was more carefully preserved, than in other Nations. For *Job*, and such like pious persons, seem to have been governed by those Precepts only which the first Man received; that is, the dictates of Natural reason. According to those words of *Tertullian* Chap. 2. in his Book against the Jews: where he contends that *before the Law of Moses written in Tables of Stone, there was a Law not written, which was naturally understood, and observed by the Fathers*: Which he elsewhere calls the *Common Law, which we meet withal in publico Mundi, in the streets and high-ways of the world, in the natural Tables*: which mankind having broken, our Saviour came to repair and renew; abrogating the Law of *Moses*, in which the Jews had placed too much confidence, while they neglected these natural Precepts. Or rather He hath not only ingaged us by his holy Sacraments to observe those more strictly, but raised them also to a greater height of purity; according to that of *St. Chrysostome*, in his Book of Virginity: *We are to shew greater Vertue, because now there is an abundant Grace poured out; and great is the gift of the coming of Christ.*

But the principal benefit (to omit the naming

The P R E F A C E.

of many other, whereby I might recommend this work) which I hope pious Souls, especially the *Afflicted*, will reap by this Book, is to be perswaded thereby that all things are ordered and disposed by Almighty God; without whose command or permission neither good Angels, nor the Devil, nor Men, nor any other Creature, can do any thing. And that as his Power is infinite, so is his Wisdom and Goodness; which is able to bring good out of evil. And therefore we ought not to complain of Him in any condition, as if He neglected us or dealt hardly with us; but rather chearfully submit our selves to his blessed will; which never doth any thing without reason, though we cannot always comprehend it. To that issue God himself at last brings all the dispute between *Job* and his friends: representing his Works throughout the World to be so wonderful and unaccountable, that it is fit for us to acknowledge our ignorance, but never accuse his Providence; if we cannot see the cause why he sends any affliction or continues it long upon us. Instead of murmuring and complaining, in such a case, this Book effectually teaches us to resigne our selves absolutely to Him; silently to adore and reverence the unsearchable depth of his wise counsels; contentedly to bear what He inflicts upon us; still to assert his righteousness, in the midst of the calamities which befall

The P R E F A C E.

fall the good, and in the most prosperous successes of the wicked; and stedfastly to believe that all at last shall turn to our advantage, if like His servant *Job*, we persevere in faith, and hope, and patience.

To which this Book gives so high an encouragement, and contains such powerful comforts for the Afflicted; that the old Tradition is, *Moses* could not find any thing like it for the support and satisfaction of the *Israelites* in their Egyptian bondage: and therefore took the pains to translate it into their Language, out of the *Syriack* wherein it was first written. Thus He who writes the Commentaries upon this Book under the name of *Origen*, tells us “ That he found in *Antiquorum dictis* in the sayings of the Ancients; “ that when the Great *Moses* was sent by “ God into *Egypt*, and beheld the affliction of the Children of *Israel* to be so grievous, that nothing he could say was able to “ comfort them in that lamentable condition; “ He declared to them the terrible sufferings “ of *Job*, with his happy deliverance; and setting them down in writing also, gave this “ Book to that distressed people. That reading these things in their several Tribes and “ Families, and hearing how sorely this blessed man suffered; they might comfort and “ exhort one another, to endure with patience and thanksgiving the evils which “ compassed them; and hearing withall how bountifully

The PREFACE.

“ bountifully God rewarded *Job* for his patience, they might hope for deliverance; and expect the benefit of a blessed reward of their Labours.

“ Be ye constant, O Children of *Israel*, (said *Moses*, with a pleasing countenance, when he delivered this Book into their hands) do not faint in your minds, O ye posterity of *Abraham*, but suffer grief and bear these evils patiently, as that man in the Land of *Uz* did, whose name was *Job*: who though he was a righteous and faithful person, in whom was no fault, yet suffered the sorest torments by the malice of the Devil; as you do now most unjustly from *Pharaoh* and the Egyptians. They treat you indeed very basely, and have enslaved you, without any fault of yours, &c. But do not despair of a better condition; you shall be delivered as *Job* was, and have a reward of your tribulations, like that which God gave to him.—

There follows a great deal more to the same purpose in that Writer, which I shall not transcribe. But only add that the Church of Christ, as he observes, was wont, after this example, to read this Passion of *Job* publicly in all their Assemblies; upon *Holy-days* (when they commemorated the Martyrs) and upon *Fasting days*, and *days of Abstinence*; and upon the days of our *Saviour's Passion*: of which they thought they saw a figure in the

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The P R E F A C E.

the sufferings of *Job*; as of our Saviour's Resurrection and exaltation, in *Job*'s wonderful recovery, and advancement to a greater height of Prosperity. And as they read this History in the Church publicly; so when they went to visit any one privately that was in grief, mourning, or sorrow, they read a Lesson of the patience of *Job* for their comfort and support under their troubles; and to take away the distress and anguish of their heart.

I pray God it may have that effect upon all afflicted persons, who shall read it; and that others also, considering the instability of all worldly things (which is here also lively represented) may use their prosperity with such moderation, that they may bear a change of their condition, if it come, with an equal mind. I am sure there is no Man, of whatsoever rank, or in whatsoever condition, he be; but may learn very much, if he please, from this admirable Pattern. Which is the very first that is left us upon record, of a Vertuous Life, both in Prosperity and in adversity, and that not only as a Private man but as a Prince: *In whom it is the greater commendation to obey the will of God; because he hath more means and temptations to fulfil his own.*

That therefore shall conclude the character of *Job*; who when he had no superiour to controule him (as you may read, *Chap. XXIX.*
and

The P R E F A C E.

and XXXI.) gave such an example of Piety and Devotion, Humility and Moderation, Chastity and Purity, Justice and Equity, Charity and Compassion; as few have done in a private Condition. This is as admirable, and will be praised as much to all generations, as his generous Patience. Which was so much famed in ancient times, that (from a passage, which some Editions of the LXX. have added to the Conclusion of this Book) it went as a common Tradition ἐδὲν ἀπὸ τοῦ ἔχθου (as *Theophanes* speaks) having nothing incredible in it; that *Job* was one of those, who had the honour to rise out of his Grave at our Saviour's Resurrection: when, as *St. Matthew* assures us, XXVII. 51. *many bodies of Saints which slept, arose, and went into the holy City, and appeared unto many.*

V. James 7, 11.

Behold we count them happy which endure. Be patient therefore, Brethren, unto the coming of the Lord.

IMPRIMATUR,

Dec. 17.
1678.

Guil. Jane R. P. D. Hen.
Episc. Lond. à sacris dom.

The

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A

PARAPHRASE

ON

The BOOK of *JOB*.

CHAP. I.

ARGUMENT.

This Chapter is a plain Narration of the flourishing condition wherein Job lived, before the envy and malice of the Devil brought upon him the sorest Calamities; which are particularly described, with the occasion of them, and his admirable Constancy under them: whereby he became as eminent an example of Patience in Adversity, as he had been of Piety and all manner of Vertue in his Prosperity.

1. **T** Here was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God,

1. **I** N the time of the ancient Patriarchs, before the giving of the Law of Moses, there lived in Arabia a person of great eminence, whose name was Job: A man not more illustrious for
B his

his Birth or Place, then for the height of his Vertue ; which appeared in a most unblamable life, void of all hypocrisie , both in his Piety toward God, and in his dealings with men, and all other ways.

and eschewed evil.

2. Whom God therefore had so wonderfully blessed , that his outward Prosperity was equal to the Perfections of his Mind. For first, He had given him the sweet fruits of Marriage, in a numerous issue of seven Sons and three Daughters :

2. And there were born unto him seven sons, and three daughters.

3. And then enriched him abundantly with the wealth of that country ; which consisted in seven thousand Sheep , three thousand Camels, five hundred yoke of Oxen , as many She-asses ; with such a very great Tillage, and so many Servants, that in those Eastern parts he had neither superiour nor equal.

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household ; so that this man was the greatest of all the men of the east.

4. And together with all this Happiness, he had the pleasure to see his Children

4. And his sons went and feasted in their houses every

very one his day, and sent and called for their three sisters, to eat and to drink with them.

5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

live in love and unity. For it was the custom of his Sons to meet at each others houses, and to make a feast every one upon his birth-day: (III. 1.) And he whose turn it was to treat the rest, always invited their three Sisters to come and be merry with them.

5. This Feast was wont to last seven days; at the end of which their good Father never failed to send a Messenger to them, to call upon them, to prepare themselves by fasting and prayer for the Sacrifice he meant to offer for them: And when they were assembled, he rose up early in the morning, (the fittest time for devotion,) and prayed to God, by offering burnt-offerings, for every one of them; because he was afraid they might have done or spoken something that was profane, and misbecoming their Religion, when their minds, loosened by mirth, were less upon their guard. And thus

he did constantly after every Feast.

6. But this great Piety was not sufficient to preserve him from false accusations. For, as *Job* set a time for his Children to examine themselves, so there are certain seasons when the Angels come and stand in the Divine presence, to give an account of their Ministry, and to receive commands from God the Judge and Governour of the world: and Satan, that subtle adversary of mankind, came one day and thrust in himself among them.

7. And the Lord (to make him sensible he was not an absolute Prince, but His Subject) called to him, and demanded an account of him, where he had been, and from whence he came. To which he gave an answer, which expressed, as the great restlessness of his mind and his unwearied diligence, so the limitation of his power, which extends

6. ¶ *Now there was a day, when the sons of God came to present themselves before the LORD, and Satan came also among them.*

7. *And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.*

8. *And*

8. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9. Then Satan answered the LORD, and said, Doth Job fear God for nought?

10. Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land,

onely to this lower world; for he told Him, he came from going to and fro in the earth, and from walking up and down in it.

8. Then the Lord said to him again; After all thy inquisitiveness and busy search, thou hast nothing to object against the Integrity of my Servant Job; a man that excels in Piety, and Justice, and all other Vertues, which he practises exactly and sincerely.

9. Yes, said Satan; He serves himself rather than Thee: it is not Thy pleasure which he regards, but his own profit.

10. Hast not Thou payed him well for his pains? and so environ'd him and his Family, and all belonging to him in every place, that no harm can come to them? whereby all his business prospers, and his flocks and his herds are so increased, that the country can scarce hold them.

11. But I am confident ,
if Thou wilt but imploy that
power to plague him, which
hath so long preserved him,
he will , not onely in his
heart but, openly deny thy
Providence.

12. Then the Lord (who
was willing to prove thy
Vertue of his Servant in an
afflicted estate, as He had
done in a prosperous) with-
drew the protection He had
given him, and granted Sa-
tan a commission to dispose
of all belonging to Job ac-
cording as he pleased ; ex-
cepting onely his Person,
which He commanded him
not to touch. This was joy-
full news to that malicious
Spirit ; who went immedi-
ately to doe what he had
long desired.

13. And within a short
time found an opportunity
to try the Constancy of Job,
by doing him all the mischief
possible , in one and the
same day : which was the
Birth-day of his eldest Son,
when all his Children (far

11. But put
forth thine hand
now, and touch
all that he hath,
and he will curse
thee to thy face.

12. And the
LORD said unto
Satan, Behold,
all that he hath
is in thy power,
onely upon him-
self put not forth
thine hand. So
Satan went forth
from the presence
of the LORD.

13. ¶ And
there was a day
when his sons and
his daughters were
eating and drin-
king wine in their
eldest brother's
house:

14. And

from fearing any evil) were met, according to their custom, at his house, to feast and rejoyce together.

14. *And there came a messenger unto Job, & said, The oxen were plowing, and the asses feeding beside them;*

14. Then it was that Satan put in execution what he had designed; and first of all stirred up a thievish sort of people in *Arabia*, to fall upon that part of his land which was next to them. Of which tidings was presently brought to *Job* by a messenger, saying,

15. *And the Sabæans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I onely am escaped alone to tell thee.*

15. As the Oxen were at plough, and the Asses in a pasture hard by them, the *Sabæans* made an inrode into thy country, and carried them all away; having slain, by an unexpected assault, all those who should have preserved them, except my self alone, who made an escape to acquaint thee with it.

16. *While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath*

16. He had not quite delivered his message before another of his Servants arrived, (as evils seldom come single,) to tell him that there had been a very great

lightning in those parts, where his Sheep were feeding; which had consumed both them and the Shepherds, and left none surviving, but himself alone, to give him notice of this disaster.

17. He had not finished his narration before another messenger was at the door, saying, Our neighbours, the Chaldeans, seeking for booty, divided themselves into three parties, who set upon us all at once: and they have carried away the Camels, and killed all the Servants that look'd after them, except my self, who made a shift to save my self by flight, to bring thee news of this invasion.

18. Before he had concluded came in another, the most dolefull Messenger of all, saying, Thy Children, as thou knowest, were feasting with their elder Brother;

burnt up the sheep, and the servants, & consumed them; and I onely am escaped alone to tell thee.

17. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I onely am escaped alone to tell thee.

18. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19. And

19. And behold, there came a great wind from the wilderness, & smote the four corners of the house, and it fell upon the young men, and they are dead; and I onely am escaped alone to tell thee.

20. Then Job arose, and rent his mantle, and shaven his head, and fell down upon the ground, and worshipped,

21. And said, Naked came I out of my mother's

19. And behold, on a sudden there arose a violent wind; which coming from the desert, and whirling about the house, took away the four corners of it, and buried them all in its ruins: and there is not one of the guests escaped, that I know of, but onely my self, to be the messenger of this great Calamity.

20. Then Job (who had heard all the rest without disturbance) was overcome with grief at this last word, and, laying aside all other thoughts, gave up himself to the most lamentable sorrow: for he rent his upper garment, cut off the hair of his head, and threw himself upon the ground. Where he deceived the Devil's expectation; for he most reverently adored, as became his Piety, the Divine Majesty, and submitted himself to his will, saying,

21. I am but what I was at first, and what I must have been again at last: and He that

that hath stript me of all before I die, hath taken away nothing but what He gave. Let Him therefore be praised, who is the donour of all good things, and the disposer of all events.

22. This was the worst word that he spake, when all these evils came upon him so unexpectedly, and so thick together: All the rest was like this; and nothing dropt from his mouth which in the least accused or questioned the Providence of God.

womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22. In all this Job sinned not, nor charged God foolishly.

CHAP.

CHAP. II.

ARGUMENT.

The first part of this Chapter is a continuation of the Narration, which was begun in the foregoing, of the Calamities which befell this good man; whom God suffered the Devil to afflict in his Body, as he had already done in his Goods and Children. And then follows a farther testimony of his Constancy, notwithstanding his Wife's angry and profane accusation of the Divine Providence. Though, it is true, he was so much dejected to see himself reduced to this extremity of Misery, that neither he, nor his Friends that came to visit him, were able for several days to speak a word.

I. **A** G A I N
there was
a day when the
sons of God came
to present them-
selves before the
LORD, and Sa-
tan came also a-
mong them to pre-
sent himself before
the LORD.

2. And the
LORD said unto

I. **A** Fter these things, the
Angels going again
to attend the pleasure of the
Divine Majesty, and to give
an account of their severall
charges; Satan also openly
appeared among them, and
presented himself, as ready
and desirous to be examined
about his management.

2. But, not daring to speak
before he was called, he
waited

waited till the Divine Majesty asked where he had been, and what he had done. To which he answered as he had done before, that he had not lost his time, but had fetch'd a circuit round about the earth, to find opportunity for the exercise of his power.

3. Well then, said the Lord, art not thou convinced how true a Character I gave of my Servant Job, and how much thou hast calumniated him? For he still resolutely continues as perfectly Vertuous as he was in his Prosperity, though I have consented to these miserable Calamities, which he suffers undeservedly.

4. To which Satan answered again and said, that his Constancy was not so wonderfull; since a man hath reason to think himself rich, who is in health. Who is

Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3. *And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.*

4. *And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.*

5. *But*

there that will not give another's skin, to save his own? nay, part with his Children, as well as his Goods, to save his Life?

5. *But put forth
thine hand now,
and touch his bone
and his flesh, and
he will curse thee
to thy face.*

5. But enlarge now my commission a little farther, and let me afflict his Body, so that it touch him to the very quick; and he will openly renounce Thee, and deny thy Providence.

6. *And the
LORD said unto
Satan, Behold, he
is in thine hand,
but save his life.*

6. To which the Divine Majesty (knowing the fidelity of Job, which hereby would become more illustrious) was pleased to yield; and said, Behold, I give thee the same power over his Person, which thou hadst over his Family and Goods: inflict what Diseases thou wilt upon him, so they do not kill him.

7. ¶ *So went
Satan forth from
the presence of the
LORD, and smote
Job with sore
boils, from the
sole of his foot
unto his crown.*

7. No sooner had Satan obtained this new graunt, but, withdrawing himself from the presence of the Divine Majesty, he went to pursue his mischievous desires; and smote Job from top to toe with a fiery Ulcer, whose sharp

sharp humour was extream grievous and painfull, and prick'd him (according to his wish) to the very bone.

8. The filthiness of the Disease also increased that sorrow and heaviness which before had seized on him, and made him sit down in the ashes: where he laid hold on what came next to hand, a piece of a broken pot, to wipe away the foul Matter which issued out of his Boils.

9. And it was a farther addition to his Grief, to hear his dear Consort (whom the Divine goodness he thought had still left to help him to bear his Affliction) utter this profane speech; What a folly is it still to persist in the Service of God, when all thou gettest by it is to give Him thanks, and perish?

10. These words struck him to the very heart: but, in stead of being angry with God, he onely severely reproved her; telling her, that she talked like one of the

8. *And he took him a posherd to scrape himself withall; and he sate down among the ashes.*

9. ¶ *Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.*

10. *But he said unto her, Thou speakest as one of the foolish women speaketh: what? shall we receive*

receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

wicked women: and then piously represented to her, that we ought to take nothing ill which comes from the hand of God; (as all evil things do, as well as good;) and the more good we have received from Him, the less reason we have to complain when we suffer any evil. No discourse but such as this was heard to come from his mouth.

11. ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shubite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, & to comfort him.

11. Now there dwelt in the neighbouring Provinces three great men, with whom Job had long maintained a particular friendship; who, hearing the sad tidings of his sufferings, came every one from his country to visit him. Their names were *Eliphaz the Temanite*, *Bildad the Shubite*, and *Zophar the Naamathite*; who all three met at his house on the same day, according to an appointment they had made, to come and condole with him, and comfort him.

12. And when they lift up their

12. But as soon as ever they entred into the place where

where he lay, they were surpris'd with so miserable a spectacle of deformity, that they shrieked aloud, as men affrighted, and burst out into tears, and rent their garments, and threw dust into the air; which, falling on their heads, expressed the confusion they were in, to find him so covered over with Ulcers that they could not know him.

13. And when they approached nearer him, they onely sate down upon the earth, in the same mournfull posture wherein they found him; but were not able (so much were they astonish'd) for seven days and nights to say one word of the business about which they were come to him. And indeed his Grief was so exceeding great, that they did not well know what to say; till time, which alters all things, had asswaged a little both his Grief and theirs.

eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, & sprinkled dust upon their heads toward heaven.

13. So they sate down with him upon the ground seven days, and seven nights; and none spake a word unto him: for they saw that his grief was very great.

C H A P. III.

A R G U M E N T.

Here begin the Discourses which Job and his Friends had about his Affliction; which are all represented, by the Authour of this Book, poetically; not, as hitherto, in a plain simple narration; but in most elegant verse. And being overcharged with Grief, (without the least word of comfort from his Friends,) he that had for some time born the weight of his Afflictions with an admirable Constancy, could not contain himself any longer, but bursts out (to such a degree was the anguish of his spirit increased) into the most passionate Complaints of the Miseries of humane Life. The consideration of which made him prefer Death much before it; and wish that, either he had never come into the world, or gone presently out of it again, or, at least, might now forthwith be dismissed.

I. **A**FTER this opened Job his mouth, and cursed his day.

I. **A**ND at the end of seven days Job himself began by Complaints to give some vent to his Grief; which had stupefied him thus long: But he burst out into such bitter Lamentations, that he wisht a thousand
C times

times he had never been born.

2. That which he said was to this effect.

3. Let the Day and the Night of my Birth be never more mentioned ; but be quite forgotten, as if it had never been.

4. Let that Day be turned into Night, and not be counted among the days : let the Sun then withdraw its light, and never shine upon it.

5. Let the most dismall darknes and the thickest clouds wholly possess it, and render it terrible to men.

6. And let the Night be of the same sort : and both of them quite blotted out of the Calendar.

7. Let no body meet together on that Night,

2. And Job spake, and said,

3. Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4. Let that day be darkness, let not God regard it from above, neither let the light shine upon it.

5. Let darkness and the shadow of death stain it, let a cloud dwell upon it, let the blackness of the day terrifie it.

6. As for that night, let darkness seise upon it, let it not be joyued unto the days of the year, let it not come into the number of the months.

7. Lo, let that night be solitary, let

let no joyfull voice come therein. to feast or make merry.

8. Let them curse it that curse the day, who are ready to raise up their mourning.

8. Let it be as odious as the day wherein men bewail the greatest misfortune; or the time wherein they see the most dreadfull apparition.

9. Let the stars of the twilight thereof be dark, let it look for light, but have none, neither let it see the dawning of the day:

9. Let there not so much as a Star appear in that Night; nor so much light as we see at peep of day:

10. Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

10. Because it did not bury me in my mother's womb, and thereby secure me from all these Miseries.

11. Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

11. What a misfortune was it, that I did not die before I was born; or at least as soon as I came into the world?

12. Why did the knees prevent me? or why the breasts that I should suck?

12. That they who received me from the womb did not let me fall on the ground; or my Nurse refuse to give me suck?

13. For now

13. Then should I have felt

felt none of these Miseries which I now endure; but lain quiet and undisturbed:

should I have lien still, and been quiet, I should have slept, then had I been at rest:

14. Equall to Kings and the greatest persons, who lie alone in the Tombs which they built themselves:

14. With kings and counsellors of the earth, which built desolate places for themselves;

15. (Having gold and silver in abundance, whereof now they are bereaved:)

15. Or with princes that had gold, who filled their houses with silver:

16. Or like an Abortive, which was never numbred among men.

16. Or as an bidden untimely birth I had not been; as infants which never saw light.

17. There are none can hurt us in the grave, though they be never so malicious; nor shall we toil any more, when we come thither.

17. There the wicked cease from troubling: and there the weary be at rest.

18. The Captives, and they who are condemned to hard servitude, take no pains there; and do not dread the voice of the Exactor of their labours.

18. There the prisoners rest together, they hear not the voice of the oppressour.

19. There none are greater then other; but the Servant in that place is as free as his Master.

19. The small and great are there, and the ser-

*servant is free
from his master.*

20. *Wherefore
is light given to
him that is in mi-
sery, and life un-
to the bitter in
soul?*

21. *Which long
for death, but it
cometh not, and
dig for it more then
for hid treasures?*

22. *Which re-
joyce exceedingly,
and are glad when
they can find the
grave?*

23. *Why is
light given to a
man whose way is
hid, and whom
God hath hedged
in?*

24. *For my
sighing cometh be-
fore I eat, and my
roarings are pou-
red out like the
waters.*

25. *For the
thing which I
greatly feared is
come upon me, and
that which I was
afraid of is come
unto me.*

20. Is it not strange that
a man should be forced to
live, when he hath no mind
to it?

21. But wishes for death,
though in vain; and seeks
it more eagerly then the
greatest riches?

22. Leaping for joy when
he can meet with his grave,
as far more welcome to him
then a mine of Silver;

23. Not knowing which
way to turn himself, but
onely thither?

24. This is my condition,
whose meat merely sustains
a miserable life; which is
all Sighs and Sobs, as loud
as the roarings of the Li-
on.

25. For the very thing
which I dreaded is faln up-
on me, notwithstanding all
my care to prevent it.

26. I did not confide in my Riches, nor in the least lull my self in security; (Chap. I. 5.) and yet that did not preserve me from being miserable.

26. I was not in safety, neither had I rest, neither was I quiet: yet trouble came.

CHAP. IV.

ARGUMENT.

Eliphaz incensed at this Complaint of Job, in stead of condoling with him, and pitying the Miseries which had put him into this Agony, and applying fitting Lenitives to his Anguish; bluntly rebukes him for not following the good Advice that he used to give to others in their Adversity: and tells him, he had reason to suspect his Piety, because the Innocent were not wont to suffer such things, but onely wicked Oppressours; whom, though never so mighty, God had always humbled. Witness the Horims, who dwelt in Seir, (II. Deut. 12.) whom the ancestours of Eliphaz (XXXVI. Gen. 11.) had overcome, though they were as fierce as Lions. To those Beasts of prey, of all sorts, he compares the Tyrants whom he speaks of in this Chapter, v. 10, 11. intending, it is likely, to remember him also of the destruction of the Emims by the children

dren of Moab, (II. Deut. 10, 11.) and of the Zamzummims, (v. 20, 21.) who were rooted out by the children of Ammon, as the Horims by the children of Esau: from whose Grandchild Eliphaz seems to have been descended, and called by the name of the eldest Son of Esau. He tells Job also of a Vision he had, to confirm the same truth; That man's Wickedness is the cause of his Destruction.

1. **T**Hen Eliphaz the Temanite answered and said,

2. If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

3. Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4. Thy words have upheld him

1. **T**Hen Eliphaz (one of his most ancient Friends, descended from Teman) replied to him, and said;

2. We must either still keep silence, or speak what will not please thee. But Truth sure is more to be regarded than Friendship; and therefore I must remember thee,

3. That thou, it is well known, hast given good Counsel unto others, (and perhaps reproved their Impatience,) thou hast encouraged those who were dispirited;

4. And by thy discourse hast supported those whose

hearts were ready to sink, and settled those who trembled under their burthen.

5. And now that thou art fallen into the same condition, thou canst not practise thy own Lessons; but faintest, and art struck with consternation.

6. Is not this the time to exercise thy Piety, (so much fam'd,) thy Confidence in God, thy Hope, thine Integrity?

7. Consult thine own observation, and tell me when thou ever sawest a Righteous man forsaken by God.

8. Quite contrary, I have seen the Wicked reaping the fruit of their doings.

9. God blasts and consumes them as the nipping wind, or the fire doth the corn in the field.

10. Though they be as fierce as the Lions and as strong, their power is broken.

that was falling, and thou hast strengthened the feeble knees.

5. *But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.*

6. *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*

7. *Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?*

8. *Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.*

9. *By the blast of God they perish, and by the breath of his nostrils are they consumed.*

10. *The roaring of the lion, and the voice of the fierce*

fierce lion, and the teeth of the young lions are broken.

11. *The old lion perisheth for lack of prey, and the stout lions whelps are scattered abroad.*

12. *Now a thing was secretly brought to me, and mine ear received a little thereof.*

13. *In thoughts from the visions of the night, when deep sleep falleth on men,*

14. *Fear came upon me, and trembling, which made all my bones to shake.*

15. *Then a spirit passed before my face, the hair of my flesh stood up.*

16. *It stood still, but I could not discern the form thereof: an image was before mine eyes, there was si-*

11. The greatest Tyrants and their posterity, after they have long enjoy'd their power, are deprived of all their riches gotten by oppression, and come to nothing.

12. If these observations be not sufficient to convince thee, hear what God himself secretly whispered to me.

13. As I was ruminating one night, when all were asleep, of some Visions which I had had;

14. I was on a sudden seized with such a fear, that it made every joynt of my body tremble.

15. Whereupon I saw a Spirit pass by me, which made mine hair stand an end.

16. I am not able to describe what it was like; for though it stood still, and I saw an image of something, yet I can onely tell what I heard in a still voice, saying;

17. Can

17. Can any one think that a miserable Man is more righteous than God his Judge? or that it is possible for any-body to be more un-reprovable than He that made him?

18. The Heavenly Ministers themselves may fail; for they are not perfectly wise, though they have no flesh and blood as we have.

19. How can we then pretend to Perfection, who dwell in bodies of dirt; which stand upon no firm foundation, but are as subject to be destroyed as a garment to be fretted with moths?

20. We see continual examples of those that are cut off: they are quite taken away, when no-body thinks of it.

21. Though their Dignities be never so great, and their Posterity never so numerous, all go away with them, and they die like so

lence, and I heard a voice, saying,

17. Shall mortal man be more just than God? shall a man be more pure than his maker?

18. Behold, he put no trust in his servants; and his angels he charged with folly:

19. How much less on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

20. They are destroyed from morning to evening: they perish for ever without any regarding it.

21. Doth not their excellency which is in them go away? they die even with-

without wisdom. many Beasts, who have no understanding of their latter end.

CHAP. V.

ARGUMENT.

Eliphaz still prosecutes the very same Argument; endeavouring to confirm it from the opinion and observation of other men, as well as from his own. And thereupon exhorts him to Repentance, as the surest way to find mercy with God; and to be not onely restored to his former Prosperity, but to be preserved hereafter from the Incursions of savage people, or of wild beasts, and from all the rest of the Disasters which had befallen him. Of this he bids him, in the conclusion, to be assured; for it was a point he had studied,

1. **C**ALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

1. **I**F thou dost not believe me, thou mayst enquire of others. There is no good man but is of this opinion: and if an Angel should appear to thee, (as there did to me,) thou wouldst have no other information but this;

2. That

2. That God in his anger and indignation destroys the wicked, and him that errs from his Precepts.

3. This is so certain, that I have predicted his downfall, when he seemed most firmly settled in his Prosperity.

4. His Children also fell with him; Justice took hold of them, and would not let them escape:

5. The hungry Souldier devoured their harvest; there was no fence could secure it, but the rest of their riches became a prey to the Robber.

6. For we are not to ascribe the Trouble and Misery of mankind merely to earthly Causes, which are but the instruments of God's Justice;

7. Who hath made it as natural to Man to suffer, (having offended Him) as it is for the sparks to fly upward.

2. For wrath killeth the foolish man, and envy slayeth the silly one.

3. I have seen the foolish taking root: but suddenly I cursed his habitation.

4. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5. Whose harvest the hungry eateth up, and taketh it even out of the thorns; and the robber swalloweth up their substance.

6. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground:

7. Yet man is born unto trouble, as the sparks fly upward.

8. *I would seek unto God, and unto God would I commit my cause :*

9. *Which doeth great things, and unsearchable; marvellous things without number.*

10. *Who giveth rain upon the earth, and sendeth waters upon the fields:*

11. *To set up on high those that be low; that those which mourn may be exalted to safety.*

12. *He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.*

13. *He taketh the wise in their own craftiness: and the counsel of*

8. Wherefore, if I were in thy case, I would humbly address my self to God, and desire Him to order all things as He pleases.

9. For He is the Authour of all those wonderfull things, whose Causes we can no more find out, then we can count their number.

10. Of the Rain, for instance, in its season; and of the Springs which run in the fields;

11. Whereby men of low condition are enriched and grow great; as the plants and corn shoot out of the earth, after they are moistned with Showrs.

12. And, on the contrary, He defeats the craftiest Designs of subtle men to raise themselves; and it is not in their power to effect that which they have most wisely contrived.

13. Nay, they produce that which they studied to avoid; and when they think themselves sure, make too much haste to their ruine.

14. They

14. They trip in the plainest way; and see not their danger, when it is visible to every-body but themselves.

15. Whereby many a helpless man is delivered, both from the open force, and from the treacherous flatteries or calumnies of those that are too strong for them.

16. And therefore he that is oppressed should not despair, nor should the Oppressours boast themselves; for there is hope that God will save the one, to the utter destruction of the other.

17. Behold then, how little reason there is to complain of God's Chastisements; which if thou dost not refuse, He is able to turn to thy good.

18. For He doth not merely wound, but, like a wise Chirurgion, by that very means He cures and heals.

the froward is carried headlong.

14. *They meet with darknes in the day-time, and grope in the noon-day as in the night.*

15. *But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.*

16. *So the poor hath hope, and iniquity stoppeth her mouth.*

17. *Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:*

18. *For he maketh sore, and bindeth up; he woundeth, and his bands*

hands make whole.

19. He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee.

20. In famine he shall redeem thee from death; and in war, from the power of the sword.

21. Thou shalt be hid from the scourge of the tongue : neither shalt thou be afraid of destruction when it cometh.

22. At destruction and famine thou shalt laugh : neither shalt thou be afraid of the beasts of the earth.

23. For thou shalt be in league with the stones of the field : and the beasts of the field shall be at peace with thee.

24. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy

19. Thy Troubles cannot be so many, but if thou submissively accept them, He will free thee from them.

20. He will feed thee in the most barren years, and defend thee in the day of battel.

21. False accusers shall not be able to hurt thee; and when whole Countries are depopulated thou shalt be secure.

22. When nothing is to be seen but wild Beasts, whom famine forces from their dens, thou shalt be chearfull and undaunted :

23. For the stony parts of the country shall not fail to bring forth its fruits plentifully; and the Beasts of the field shall not devour them.

24. Wheresoever thou pitchest thy Tent, thou shalt find it in safety: and when thou takest an account of thine Estate, all things shall

shall answer thine expectation.

25. Thou shalt find thy Posterity also very great and numerous like the grass; though now thou art as bare as the earth in winter.

26. Thou shalt not die a violent or untimely death; but be carried to thy grave as corn is to the barn, when it is full ripe and fit to be gathered.

27. Doubt not of this, for we have thoroughly considered it, and find it so: receive it therefore, and keep it in memory.

habitation, and shalt not sin.

25. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

26. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.

27. Lo this, we have searched it, so it is; bear it, and know thou it for thy good.

CHAP.

C H A P. VI.

A R G U M E N T.

Job, not at all convinced by these Discourses, justifies the Complaint he had made; (Chap. III.) which Eliphaz had now accused; maintaining that his Grief was not equal to the Cause of it. And therefore he renews his wishes of Death: at which though they might wonder who felt nothing to make them weary of Life; yet he had reason, he shews, for what he did; and one more then before, which was their Unkindness: who pretended to be Friends; but by this rude Reproof of him at the very first, without so much as one compassionate word, or the least syllable of Consolation, shewed how little sympathy they had with him in his Sufferings. These things he desires them to consider, and weigh the cause of his Complaint a little better, before they passed any farther judgment on it.

1. **B**UT Job answered and said,

2. Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

1. **H**ERE Job replied to Eliphaz, and spake in these terms to him:

2. Would to God some more equall person then you would lay my Complaint and my Sufferings one
D against

against the other, and judge sincerely which is the heaviest.

3. He would soon find, that the Sand of the Sea is not so heavy as my Misery ; and that I am not able to complain enough.

4. The Almighty himself hath given me such a wound, that I am dis-spirited : for nothing but dreadfull Spectacles present themselves ready arm'd against me.

5. It is easie for you , who feel no pain nor want, to forbear Complaints ; which is no more then the very As and other brute creatures doe.

6. But may not he who eats insipid things , call for a little salt to make them go down better ? (How much more then may we call for something to qualify that which is very bitter ?)

7. As I do now , who have nothing afforded me for my support , but such

3. For now it would be heavier then the sand of the sea : therefore my words are swallowed up.

4. For the arrows of the Almighty are within me , the poison whereof drinketh up my spirit : the terrors of God do set themselves in array against me.

5. Doth the wild ass bray when he hath grass ? or loweth the ox over his fodder ?

6. Can that which is unsavoury be eaten without salt ? or is there any tast in the white of an egge ?

7. The things that my soul refused to touch, are

as my sorrowfull
meat.

8. Oh that I
might have my re-
quest ! and that
God would grant
me the thing that
I long for !

9. Even that it
would please God
to destroy me ; that
he would let loose
his hand, and cut
me off.

10. Then should
I yet have comfort,
yea, I would bar-
den my self in sor-
row : let him not
spare, for I have
not concealed the
words of the holy
One.

11. What is my
strength, that I
should hope ? and
what is mine end,
that I should pro-
long my life ?

12. Is my strength
the strength of
stones ? or is my

Discourses as yours, which
my very soul loaths.

8. I cannot but cry unto
God, and beseech Him to
grant me my heart's desire.

9. Which is, that He
would be pleased not to let
me languish in this miserable
condition ; but with one
stroke more quite cut me
off.

10. It would be a great
comfort to me, to hope for
this ; and would strengthen
me to endure the severest
pains : for I would receive
the sentence of Death with
acclamations of praise, if
God would pronounce it
against me.

11. For I have not strength
enough to endure any lon-
ger ; nor any hope of bet-
ter days in the conclusion,
which should make me wil-
ling to have my Life pro-
longed.

12. God hath not made
me insensible ; and there-
fore do not wonder that I

desire to be released from *flesh of brass?*
the sharpest Pains.

13. Do not think my Reason hath forsaken me, and that I do not understand my self.

13. Is not my help in me? and is wisdom driven quite from me?

14. Were it so, a Friend should shew me the more Pity; as you would doe, but that you fear not God, nor remember that he can afflict you as he doth me.

14. To him that is afflicted pity should be shewed from his friends; but he forsaketh the fear of the Almighty.

15. My dearest Friends prove as deceitfull as the Torrents, which make a great noise, and run with a violent stream,

15. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away:

16. When the melted Ice and Snow fall thick into them:

16. Which are blackish by reason of the ice, and wherein the snow is hid.

17. They promise water, but in the Summer-time are dried up;

17. What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18. So that you can scarce find any mark of the course wherein they ran, they are so perfectly vanish'd.

18. The paths of their way are turned aside; they go to nothing, and perish.

19. The

19. *The troupes of Tema looked, & the companies of Sheba waited for them.*

20. *They were confounded because they had hoped; they came thither and were ashamed.*

21. *For now ye are nothing; ye see my casting down, and are afraid.*

22. *Did I say, Bring unto me? or, Give a reward for me of your substance?*

23. *Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?*

24. *Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.*

19. They that travell into our neighbouring Countries expected to quench their thirst there, where they had sometime seen so much water;

20. But were shamefully disappointed, and blusht to think they should seek relief from such uncertain Streams.

21. Just such are you, good for nothing; who, seeing my Calamity, shrink from me.

22. And yet I never sent for you; nor do I ask, now you are come, any Relief from you.

23. I do not expect you should deliver me from these Calamities, which as so many mighty enemies oppress me.

24. Do not mistake me, nor think that I despise the assistance of your Counsel & Advice: no, I am ready to receive your Reproofs, and humbly to submit to them, if you can better inform me.

25. Oh what power is there in Truth! but your Reprehensions are ineffectual.

26. You onely study to shew your Eloquence; and in vain use words to drive me to Desperation.

27. You fall upon him who is already depressed and without defence; and in a barbarous manner devise counsel against your Friend.

28. But let it please you to consider my Case a little better; and then judge if I be in the wrong.

29. Discuss things over again, I beseech you, and doe it fairly. I say, let me have a second Hearing; it will but the more shew my Innocence.

30. Have I said anything hitherto that is faulty? I do not think my judgment is so corrupted, but that I can discern what is bad, though spoken by my self,

25. How forcible are right words! but what doth your arguing reprove?

26. Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27. Yea, ye overwhelm the fatherless, and you dig a pit for your friend.

28. Now therefore be content, look upon me, for it is evident unto you, if I lie.

29. Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

30. Is there iniquity in my tongue? cannot my tast discern perverse things?

C H A P. VII.

A R G U M E N T.

Job proceeds still in the defence of his Complaint, and of his Wishes to see an end of so miserable a Life; which at the best is full of Toil and Trouble. And, since his Friends had so little consideration of him, he addresses himself to God; and hopes he will not be angry, if he ease his Grief by representing to him the Dolefulness of his condition, and expostulating a little with him about the continuance of it, and his release from it.

1. **I** S there not an appointed time to man upon earth? are not his days also like the days of an hireling?

2. As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

3. So am I made to possess

1. **I** S not the whole Life of miserable Man a perpetual conflict with various Troubles? and must he not at best undergo much toil, labour and weariness?

2. Why may I not then as passionately wish to see an end of it, as the Slave in a hot day gasps for the refreshment of the Shade? or the Labourer longs for the Evening when he may rest, and be paid for his pains?

3. I am sure my days are no less void of Contentment

D 4 then

then theirs; and in the night, when men are wont to forget their Sorrows, I can doe nothing but restlessly increase them.

4. I no sooner am laid down, but I wish to be up again; and the night seems very tedious, while I toss up and down in unquiet and tormenting thoughts, calling for the morning.

5. How can I doe otherways, when my Body is nothing but Ulcers full of Worms, and crusted over with Scabs; which have made such clefts in my skin, that I am loathsome to my self?

6. All my happy days are run away in a moment; and there is no hope I should recover them.

7. O my God, remember how short the most pleasant Life is; which when it is gone, I cannot live over again.

8. I can never return to my Friends after I have left them; Thou dost but frown

moneths of vanity, and wearisome nights are appointed to me.

4. *When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.*

5. *My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.*

6. *My days are swifter then a weaver's shuttle, and are spent without hope.*

7. *O remember that my life is wind: mine eye shall no more see good.*

8. *The eye of him that hath seen me shall see me*

no more: thine eyes are upon me, and I am not.

9. As the cloud is consumed, and vanisheth away: so he that goeth down to the grave shall come up no more.

10. He shall return no more to his house, neither shall his place know him any more.

11. Therefore I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

12. Am I a sea, or a whale, that thou settest a watch over me?

13. When I say, My bed shall

upon me, and I vanish quite out of the World.

9. Just as a Cloud dissolves on a sudden before the Sun, so doth Man sink down into his grave and appear no more.

10. He must make his habitation there, for hither he cannot return; but others shall take his place, which will no longer acknowledge him the owner of it.

11. Suffer me then to speak freely, and to give vent to my Grief, by complaining a little of the inexpressible Miseries which oppress me.

12. Am I like a Sea, or a Whale, (or wild Beast,) that must be shut up and confined under these unsupportable Sufferings, and by no means break through them?

13. If Death may not come and put an end to them,

them, one would have hoped at least to have found some intermission of them by Sleep.

14. But then I am haunted with such frightfull Dreams, and such horrid Apparitions,

15. That I had much rather die the most violent death, then carry this carcass any longer about with me.

16. It is loathsome to me: I would not, if I might, live always in it. Dimiss me therefore, since I have no pleasure in Life, which of it self will end shortly.

17. Is mortall Man so considerable, that Thou shouldst honour him so much as to contend with him, and set Thy self against him?

18. That Thou shouldst send new Afflictions on him every morning; nay, try his strength and courage every moment?

19. It is time to turn a-

comfort me, my couch shall ease my complaint:

14. *Then thou scarest me with dreams, and terrifiest me, through visions.*

15. *So that my soul abuseth strangling, and death rather then my life.*

16. *I loath it, I would not live alway: let me alone, for my days are vanity.*

17. *What is man, that thou shouldest magnifie him? and that thou shouldest set thine heart upon him?*

18. *And that thou shouldest visit him every morning, and try him every moment?*

19. *How long wilt*

wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20. *I have sinned, what shall I doe unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burthen to my self?*

21. *And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.*

way thy Displeasure from me; at least for so short a space, as to give me leave to breathe.

20. I am not able to give Thee satisfaction for my Offences against Thee, O Thou Observer of men. But why dost Thou not remove me quite out of thy sight, if I be a burthen to Thee?

21. Or else forgive my Sin, and so far release me from its Punishment, as to let me die? which I shall doe presently, and not be found to morrow to endure these Afflictions, if Thou dost not still hold me under them.

CHAP. VIII.

ARGUMENT.

The foregoing Apologies of Job, it seems, made little impression on his Friends: for, he had no sooner done, but another of them, called Bildad, continued the Dispute; with as little intermission, as there was between the Messengers that brought him (Chap. I.) the sad tidings of his Calamities. And it doth not appear by his discourse, that he differed at all in his Principles from Eliphaz. For, though he give him very good Counsel, yet, he still presses this as the sense of all Antiquity, (v. 8.) that God ever prospers the Just, and roots out the Wicked, be they never so flourishing for a season. And he being descended from Shuah, one of Abraham's Sons by Keturah, (XXV. Gen. 2.) seems to me to have a particular respect, in this appeal to History, unto the Records, which then remained, of God's blessing upon that faithfull man's posterity, (who hitherto, and long after, continued in his Religion,) and of the extirpation of those Eastern people, (neighbours to Job,) in whose countrey they were settled, because of their Wickedness.

I. **W**HEN Job had made an end of I. **T**HEN answered Bildad

*Bildad the Shu-
bite, and said,*

this Discourse, *Bildad* (another great Friend of his, descended from *Shuah*, one of *Abraham's* Sons by *Keturah*,) reprehended him in the same manner as *Eli-phaz* had done, saying ;

2. How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

2. Why dost thou persist to talk on this fashion, and with such vehemence expostulate with God?

3. Doth God pervert judgment? or doth the Almighty pervert justice?

3. Dost thou imagine the Supreme Judge will not doe thee right? or that He who needs nothing will swerve from the rules of Equity?

4. If thy children have sinned against him, and he have cast them away for their transgression;

4. Is it not now reasonable to think that thy Children had highly offended Him; for which cause He took a sudden and hasty Vengeance on them?

5. If thou wouldst seek unto God betimes, and make thy supplication to the Almighty;

5. And that if thou didst now (in stead of Complaining) implore his Grace and Favour, with humble Supplication,

6. If thou wert pure and upright; surely now he would awake for

6. And wert thy self sincere in heart and upright in thine actions, He would certainly have a regard to thee, and

and restore thy Family to its former splendour?

thee, and make the habitation of thy righteousness prosperous.

7. I am confident, thou art not now so low, but in time He would make thee as high, nay, far more eminent then thou wast before.

7. Though thy beginning was small, yet thy latter end should greatly increase.

8. I do not desire thee to take my word for it; but let those who are gone before us instruct thee, and search diligently into the Histories of the most ancient Times.

8, For enquire, I pray thee, of the former age, and prepare thy self to the search of their fathers.

9. (For we are not old enough to understand much; being able to make but few Observations, by reason of the exceeding shortness of our lives.)

9. (For we are but of yesterday, and know nothing, because our days upon earth are a shadow.)

10. They will not fail to inform thee aright; and out of their long experience, and the prudent Observations of many Ages, justify the truth of my words.

10. Shall not they teach thee, and tell thee, and utter words out of their heart?

11. The Rushes and Flags we see can shoot up no higher, when they want

11. Can the rush grow up without mire? can the

flag

flag grow without water?

12. *While it is yet in his greenness, and not cut down, it withereth before any other herb.*

13. *So are the paths of all that forget God, and the hypocrites hope shall perish:*

14. *Whose hope shall be cut off, and whose trust shall be a spider's web.*

15. *He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.*

their mud and their moisture.

12. There is no need to stop their growth by cutting them down; for they will wither of themselves, even when they are fresh and green: while smaller Herbs, which want not water, continue their beauty.

13. Just such is the condition of all those who neglect God: (without whose Blessing none can flourish:) who knows him also that counterfeits Piety, and will defeat him of the Happiness he expects.

14. He may flatter himself with vain hopes, and be so much the more miserable; for the things wherein he trusts are as weak as a Spider's web.

15. He may fancy his Family to be so great and potent, that it will support him; but it shall fall as well as himself: He may endeavour to keep it up by strong Alliances, but to no purpose.

16. Nay,

16. Nay, he may seem to all the world, as well as to himself, to be like a flourishing Tree, which spreads its branches in a fair garden ;

17. Whose roots have wreathed themselves thick about the earth, and whose head lifts up it self above the highest edifices :

18. But when God blasts him, and plucks him up by the roots, there shall remain no remembrance that such a man ever lived in that place.

19. Believe it, the pleasure such men take in their prosperous estate is no better then this ; and out of the dust shall others spring up and flourish in their stead.

20. It is a certain truth, that God will not desert the Upright ; nor will He uphold the Wicked.

21. Thou thy self (if thou art upright) shalt still be so blessed by Him, that thou shalt not be able to

16. He is green before the sun, and his branch shooteth forth in his garden.

17. His roots are wrapped about the heap, and seeth the place of stones.

18. If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19. Behold, this is the joy of his way, and out of the earth shall others grow.

20. Behold, God will not cast away a perfect man, neither will he help the evil-doers :

21. Till he fill thy mouth with laughing, and thy lips with rejoicing.

22. They

contain thy Joy within thy heart; but it shall appear in thy countenance, and burst out into joyfull Songs.

22. *They that hate thee shall be cloathed with shame; and the dwelling-place of the wicked shall come to nought.*

22. They that rejoiced at thy Fall, shall be perfectly confounded at thy happy Restauration; and never recover themselves; but utterly perish.

CHAP. IX.

ARGUMENT.

Job allows what Bildad had well spoken in the beginning of his Speech; and very religiously adores the Justice, Wisdom, and Sovereignty of the Almighty: with whom he protests he had no intention to quarrel or dispute; but onely to assert the contrary Maxime to that which they maintained, That Piety will not secure us from all Calamities, which do not ever fall upon those that deserve them. Witness, on one hand, the prosperous estate of wicked Princes, v. 24. (particularly of one great Prince, who then somewhere reigned in their neighbouring countries;) and, on the other hand, his own Infelicity, not-

E

with-

withstanding his known Integrity, v. 25. About this he confesses he was very much unsatisfied: though he knew it was in vain to argue with God about it; nor would his Affliction suffer him to doe it.

1. **W**HEN he had done, Job began again, and replied in this manner:

2. There need not so many words to prove what thou saidst in the entrance of thy Speech; for I know very well that God never perverts Judgment, and that frail Man cannot justify himself before Him.

3. If he should go about to answer to a thousand things which may be objected to him, he would hardly clear himself in One.

4. I adore also His Wisdom and Power as well as his Justice; and am sensible that no men can be safe who obstinately oppose Him.

5. Though they were as big and as strong as the Mountains, He can hastily

1. **T**HEN Job answered and said,

2. *I know it is so of a truth: but how should man be just with God?*

3. *If he will contend with him, he cannot answer him one of a thousand.*

4. *He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?*

5. *Which removeth the mountains, and they know*

know not: which overturneth them in his anger.

6. Which shaketh the earth out of her place, and the pillars thereof tremble.

7. Which commandeth the sun, and it riseth not; and sealeth up the stars.

8. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10. Which doeth great things past finding out, yea, and wonders without number.

11. Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12. Behold,

overturn them, in a moment, before they think of it.

6. For He is able to remove the whole Earth out of its place, and shatter the very Foundations of it.

7. Nor are the Heavens less subject to His Power; for neither Sun nor Stars can shine if He forbid them.

8. He alone commands the Clouds to cover them, and makes the Sea swell and lift up its Waves.

9. All the Constellations of Heaven obey Him in their several seasons: both those which we see, and those in the other Hemisphere.

10. In short, I agree with Eliphaz, (V. 9.) that the Wonders He doeth are innumerable, and past my comprehension.

11. He sets them before mine eyes continually, and yet I am not able to understand them.

12. If He snatch away a-

ny thing suddenly, who can make Him restore it, or cause Him to give an account why He did it.

13. If He will continue his Displeasure, there is no remedy; but the proudest Undertakers must confess their inability to relieve us.

14. What am I then, poor Wretch, that I should contend with his Anger? or where shall I find out words choise enough to plead with Him?

15. It is not fit for me to open my mouth before Him in the justest Cause; unless it be to supplicate his Favour when He judges me.

16. And if I had made Supplication, and He had granted my desire, I would not think my Prayer had done the buisiness, (or believe my self to be out of all danger.)

17. For I am not conscious of any Guilt; and yet you see with what violent blasts He hath shattered me

he taketh away, who can hinder him? who will say unto him, What doest thou?

13. If God will not withdraw his anger, the proud helpers do stoop under him.

14. How much less shall I answer him, and chuse out my words to reason with him?

15. Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

16. If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17. For he breaketh me with a tempest, and multiplieth my wounds

wounds without
cause.

18. *He will not
suffer me to take
my breath, but
filleth me with bit-
terness.*

19. *If I speak
of strength, lo, he
is strong : and if
of judgment, who
shall set me a time
to plead ?*

20. *If I justi-
fie my self, mine
own mouth shall
condemn me : If I
say, I am perfect,
it shall also prove
me perverse.*

21. *Though I
were perfect, yet
would I not know
my soul : I would
despise my life.*

22. *This is one
thing, therefore
I said it, he de-
stroyeth the perfect
and the wicked.*

23. *If the*

and my Family in pieces,
and given me one Wound
after another.

18. No sooner was one
past, but another immedi-
ately followed; which have
left me not the least pleasure
in Life.

19. If I stand upon my
Might; alas! it is not to
be named with His: if upon
my Right; what Judge is
there above Him, to appoint
us a day of hearing?

20. If I should justify my
self, there would be some-
thing in my very Plea to
condemn me: it will ren-
der my Cause worse to pre-
tend I am innocent.

21. Though I were so,
yet I would not be mine
own Judge in the Case: I
do not value my Life so
much, as to contend about
it.

22. All that I affirm is this,
and I persist in that opinion,
That He lets the Innocent
suffer sad things as well as
the Guilty.

23. When a Plague comes,
E 3 which

which kills in a moment, He regards not though it fall upon the Innocent.

24. And on the other side, (so false is your Discourse,) we see the Government of the Earth given into the hands of a wicked Prince, who blinds the eyes of his Judges. If you deny this, tell me, where is the man, and what is his name, who administers things uprightly?

25. I my self was in Prosperity, but it is fled away swifter then a post; and there is not the least footstep of it remaining.

26. The Ships that are carried with the most rapid stream, or the hungry Eagle in chace of her prey, do not make more haste away.

27. I think sometime with my self, that I will forget the Miseries of which I complain, and be more chearfull and courageous.

28. But then my Grief frights away that resolution; knowing Thou wilt not re-

scourge slay suddenly, he will laugh at the trial of the innocent.

24. *The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?*

25. *Now my days are swifter then a post: they flee away, they see no good.*

26. *They are passed away as the swift ships: as the eagle that hasteth to the prey.*

27. *If I say, I will forget my complaint, I will leave off my heaviness, and comfort my self:*

28. *I am afraid of all my sorrows, I know that thou wilt*

wilt not hold me innocent.

29. *If I be wicked, why then labour I in vain ?*

30. *If I wash myself with snow-water, and make my hands never so clean ;*

31. *Yet shalt thou plunge me in the ditch, and mine own cloaths shall abhor me.*

32. *For he is not a man as I am, that I should answer him, and we should come together in judgment.*

33. *Neither is there any day-man betwixt us, that might lay his hand upon us both.*

34. *Let him take his rod away from me, and let not his fear terrifie me.*

35. *Then would*

leave me, but make me still groan under them.

29. *I am wicked in Thine account ; and therefore it is to no purpose to vindicate mine Innocence.*

30. *Were I never so pure and clean from all Filthiness in heart and life,*

31. *Thou wouldest notwithstanding cover me with filthy Ulcers, and make my nearest Relations abhor to approach me.*

32. *For God is not like to me, that we should dispute upon even terms.*

33. *Nor is there any body above us both to compose our differences, and command silence, when either of us exceeds our bounds.*

34. *As for my self, His Rod, which is upon me, keeps me in such awe, that I cannot speak freely.*

35. *Let Him remove that,*
E 4 *and*

and then I shall utter my mind with less dread : For I am not so bad as you imagine. *I speak, and not fear him ; but it is not so with me.*

CHAP. X.

ARGUMENT.

In this Chapter the passionate Complaints and Expostulations with God, from which Job tells us (in the foregoing Chapter) he intended hereafter to refrain, break out afresh ; and he earnestly desires to know what his Guilt is : which God, who made him, he was sure could not but perfectly understand, if there was any ; and needed not, for the discovery of it, to expose him to these severe Torments. Which, he still is of the opinion, may justify his Wishes of never being born, or of dying presently after. Though, those Wishes being vain, he acknowledges it is more rational to desire, that God would be pleased to intermit his Pain a while ; if He did not think fit quite to remove it.

I. **A**ND since Life is a burthen to me, which can find no ease but onely in complaining, I will take

I. **M**Y soul is weary of my life, I will leave my complaint upon

my

*my self; I will
speak in the bitter-
ness of my soul.*

2. *I will say
unto God, Do not
condemn me; shew
me wherefore thou
contendest with
me.*

3. *Is it good
unto thee that thou
shouldest oppress?
that thou shouldest
despise the work of
thine hands? and
shine upon the
counsel of the wic-
ked?*

4. *Hast thou
eyes of flesh? or
seest thou as man
seeth?*

5. *Are thy days
as the days of man?
are thy years as
man's days,*

6. *That thou en-
quirest after mine
iniquity, and sear-
chest after my sin?*

that liberty, (for it is in
vain to contend against it,
IX. 27.) though no words
can express my Anguish and
Misery.

2. O Thou Supreme Judge
of all, do not pronounce
thy final Sentence against
me, till Thou hast first shewn
me what the Crimes are for
which I suffer.

3. What benefit wilt Thou
receive by my spoils? or is
it agreeable to Thee to slight
thine own workmanship,
and to countenance the rea-
sonings and designs of evil
men?

4. Dost Thou judge of
things as Men do, who can
see no farther then the out-
side, or are led by their af-
fections?

5. Must Thou take time,
as we do, to find out the
truth, and understand the
bottom of a buisiness?

6. Is that the reason Thou
usest me thus severely, (and
hast laid me upon a Rack,)
and as it were examinest
what

what I have done amiss?

7. Surely Thou (whose Vengeance none can escape) knowest without the help of such torments, that I am not guilty.

8. There is no part of me but was most elaborately made and fashioned by Thee; (and therefore Thou canst not be ignorant of me;) though now Thou art about to ruine me.

9. Need I put Thee in mind that I was formed by Thee, as the Potter works the Clay into what shape he pleases; and now Thou art crumbling me in pieces again?

10. Didst not Thou gather all the scattered Parts together, and compact them in my mother's womb?

11. And first cover them with Skin, and then with Flesh, and at last strengthen them with Bones and Sinews?

12. And in due time bring me into the world, and give me all the Comforts

7. *Thou knowest that I am not wicked, and there is none that can deliver out of thine hand.*

8. *Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.*

9. *Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?*

10. *Hast thou not poured me out as milk, and cradled me like cheese?*

11. *Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.*

12. *Thou hast granted me life and favour, and*

thy

thy visitation hath preserved my spirit.

13. And these things hast thou bid in thine heart : I know that this is with thee.

14. If I sin, then thou markest me ; and thou wilt not acquit me from mine iniquity.

15. If I be wicked, wo unto me ; and if I be righteous, yet will I not lift up my head : I am full of confusion, therefore see thou mine affliction ;

16. For it increaseth : thou huntest me as a fierce lion ; and again thou shewest thyself marvellous upon me.

17. Thou renewest thy witness-

of life, and by thy constant care preserve both it and them?

13. Thou canst not have forgotten these things : and I am sure that this Misery I now endure is not without thy order.

14. I cannot offend Thee in the least, but Thou (by whom I was thus formed) must needs know and observe it ; and I cannot avoid thy Punishment for it.

15. If I be wicked, I am undone ; and if I be righteous, I am so oppressed that I cannot look upon what a lamentable confusion I am in, beholding nothing but Misery which way soever I cast mine eyes.

16. For it grows greater and greater, while Thou pursuest me as a Lion doth his prey ; and when I hope there is an end of my Troubles, sendest more to fill me with new astonishment and horror.

17. Fresh witnesses of thine Anger rise up against me :

me: Thou multipliest thy Plagues upon me; so that there is no end, but onely a change of my Conflicts.

18. And therefore I cannot but wish as I did at the first, that my Mother's womb had been my Grave: Happy had it been for me if I had died there, and never come into this miserable world:

19. Or that I had died as soon as I was born, and been carried from the Womb to my Grave;

20. To which I am now very near. May I beg therefore but this one favour, that since Thou wilt not quite remove thy Hand, Thou wilt forbear a while to strike, and let me breathe and refresh my self a little;

21. Before I depart thither from whence I shall not return, (to ask any more favours;) be laid, I mean, in my Grave, the place of dismal darkness:

ses against me, and increasest thine indignation upon me; changes and war are against me.

18. *Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!*

19. *I should have been as though I had not been; I should have been carried from the womb to the grave.*

20. *Are not my days few? cease then, and let me alone, that I may take comfort a little:*

21. *Before I go whence I shall not return, even to the land of darkness, and the shadow of death;*

22. *A land of darkneſs, as darkneſs it ſelf, and of the ſhadow of death, without any order, and where the light is as darkneſs.*

22. Where it is as dark as dark can be; and there is no ſucceſſion of day and night, as we have here, but one perpetual night.

CHAP. XI.

ARGUMENT.

This Chapter gives an account of the ſenſe of Zophar about the buſineſs in diſpute. It is uncertain whence he was deſcended; but probably he dwelt upon the borders of Idumæa, (for there we find an ancient City called Naama, XV. Joſh. 41.) and from thence came to viſit Job in his Affliction. But in ſtead of joyning with him in his Prayer for a little reſpite from his Pain, (with which Job had concluded his laſt Diſcourſe,) he calls him an idle Talker, and accuses him of irreverence towards God. Concerning whoſe incomprehenſible Counſels, and irreſiſtible Power, &c. he diſcourſes with great ſenſe, and gives Job exceeding good Advice: but ſtill follows the opinion of the other two Friends, that he would not have been ſo miſerable, if he had not been Wicked.

i. Here

1. **H**ERE a third Friend of Job's (Zophar of Naama) began to speak with no small passion.

2. Dost thou think to stop our mouths with abundance of words; and by thy Talkativeness to persuade us thou art innocent?

3. Must we not confute thy false Allegations; but suffer thee to be insolent, because thou art miserable?

4. For thou pretendest not to have offended either in word or deed; and that God himself can find no reason to condemn thee.

5. O that He would vouchsafe to shew thee thine error, and with his own mouth confute thee!

6. That He would shew thee the secret Reasons of his wise Counsels (which far surpass thine) in this Affliction; and make thee know that He would be just, if He should punish thy Sin more severely!

1. **T**HEN answered Zophar the Naamathite, and said,

2. Should not the multitude of words be answered? and should a man full of talk be justified?

3. Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4. For thou hast said, My doctrine is pure, and I am clean in thine eyes.

5. But, Oh that God would speak, and open his lips against thee;

6. And that he would shew thee the secrets of wisdom, that they are double to that which is! know therefore that God exacteth of thee
lcs

less then thine iniquity deserveth.

7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8. It is as high as heaven, what canst thou doe? deeper then hell, what canst thou know?

9. The measure thereof is longer then the earth, and broader then the sea.

10. If he cut off, and shut up, or gather together, then who can hinder him?

11. For he knoweth vain men: he seeth wickedness also, will he not then consider it?

12. For vain man would be wise, though man

7. Art thou able, after all thy buisiness inquiries, to give an account of God's Judgments, and perfectly comprehend the Reasons of his Providence?

8. Thou mayest as well take a measure of the height of Heaven, or of the depth of Hell.

9. The Earth and the Sea, as long and as broad as they are, have their bounds; but that hath none.

10. If He seize upon any thing, and shut it up, (as a Hunter doth his prey in a net,) He will gather it, and who shall force Him to restore it?

11. For He knows vain Men, (who mind not what they say or doe,) He sees their most hidden wickedness; and will not He punish it?

12. Shall Man, void of understanding, take the confi-

confidence to dispute with God? Man, who is naturally as rude and blockish as a wild Assie's colt?

*be born like a wild
asse's colt.*

13. If thou art truly wise, cease disputing, and fall to Prayer.

*13. If thou pre-
pare thine heart,
and stretch out
thine hands to-
wards him;*

14. If thou art guilty of any Sin, banish it quite away; and reform thy self and thy Family.

*14. If iniquity
be in thine hand,
put it far away;
and let not wic-
kedness dwell in
thy tabernacles.*

15. For then shalt thou look chearfully again, and be perfectly freed from this loathsome condition: yea, thou shalt be settled without any fear of losing thy Happiness.

*15. For then
shalt thou lift up
thy face without
spot, yea, thou shalt
be stedfast, and
shalt not fear:*

16. Which shall be so great, that it shall blot out the remembrance of thy past Miseries: or thou shalt think of them as of Waters, that are run away, and will return no more.

*16. Because
thou shalt forget
thy misery, and
remember it as wa-
ters that pass a-
way:*

17. The rest of thy Life shall be more glorious then the Sun at noon: even thy darkness shall be like the morning-light.

*17. And thine
age shall be clea-
rer then the noon-
day; thou shalt
shine forth, thou
shalt be as the mor-
ning.*

18. And

18. *And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.*

19. *Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.*

20. *But the eyes of the wicked shall fail, and they shall not escape; and their hope shall be as the giving up of the ghost.*

18. Thou shalt be confident, though any evil threaten thee; because there is hope God will deliver thee: thou shalt dig wells of water, and none shall disturb thy Tents or thy Flocks.

19. Thou shalt be in perfect peace, and none shall disquiet thee: yea, the multitude shall sue to thee for thy Favour, and the greatest persons shall desire thy Friendship.

20. But the Wicked shall in vain look for Happiness: they shall not escape their deserved Punishment, but their hope of Deliverance shall faint away.

C H A P. XII.

A R G U M E N T.

In this Chapter Job taxes all his three Friends with too great a conceit of their own Wisdom, which had not, as yet, taught them common Humanity to the miserable. And lets them understand, that he need not come to them to learn, but might rather teach them the falseness of that Proposition, wherewith Zophar had concluded his Speech, concerning the Infelicity of the Wicked. For the contrary, he tells them, was obvious to sense, vi. 7, 8, &c. And as for what Zophar had discoursed of the Wisdom and Power of God, he would have them know, that he was as well skill'd in those Points as the best of them, and understood as much of the History of ancient Times: particularly of the vain attempt at the Tower of Babel, unto which it is probable he hath respect in the 14. verse; as, in all the following, he seems to have to what you read in XIV. Gen. 5, 6, 7, 8. of the rooting out of those fierce Giants the Rephaim, and other such like barbarous and rapacious people; of the particulars of which we have now no Records remaining.

1. **T**O this Job replied in such words as these.

1. **A**N D Job answered, and said,

2. No

2. No doubt
*but ye are the people, and wisdom
shall die with you.*

3. *But I have
understanding as
well as you; I am
not inferiour to
you: yea, who
knoweth not such
things as these?*

4. *I am as one
mocked of his
neighbour, who
calleth upon God,
and he answereth
him: the just up-
right man is
laughed to scorn.*

5. *He that is
ready to slip with
his feet, is as a
lamp despised in
the thought of him
that is at ease.*

6. *The taber-
nales of robbers
prosper, and they*

2. You believe then there
are no men of sense in the
world besides your selves:
so that if you were dead,
there would be no Wise-
dom left among us.

3. Let not your vanity
abuse you; I have Under-
standing as well and as much
as you; and so hath every-
body else: for I see nothing
singular in all you have
said.

4. I am not so simple but
I see how you deride your
Friend, when you bid him
call upon God that He may
answer him. But this is no
new thing, the best of men
hath been mock'd at on
this fashion.

5. Though he be as a
Lamp, yet they who are
dazzled with the splendour
of worldly Prosperity de-
spise him: the Upright is
never acceptable to him
who is not stedfast in his
goings.

6. For they thrive and
flourish, though they rob
the Just; and even such
men

men live without disturbance, as provoke God with those very things which He bestows upon them with his own hand.

7. Thou needest not go any farther then to the Beasts or Birds, to learn how well the Wicked fare.

8. The Earth brings forth her fruit to them abundantly; and the Fishes of the Sea deny them not their service.

9. Who is so stupid as not to understand by all these, that God hath ordered it should be thus?

10. Whose right it is to dispose of all creatures, as well as of mankind.

11. Cannot the mind distinguish truth from falshood, as exactly as the palate sweet from bitter?

12. And the older we grow, the wiser one would think we should be.

that provoke God are secure; into whose hand God bringeth abundantly.

7. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8. Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9. Who knoweth not in all these, that the hand of the LORD hath wrought this?

10. In whose hand is the soul of every living thing, and the breath of all mankind.

11. Doth not the ear try words? and the mouth tast his meat?

12. With the ancient is wisdom; and in length of days,

days, understanding.

13. *With him is wisdom and strength, he hath counsel and understanding.*

14. *Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.*

15. *Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.*

16. *With him is strength and wisdom: the deceived and the deceiver are his.*

17. *He leadeth counsellors away spoiled, and maketh the judges fools.*

18. *He looseth*

13. But what is all our wisdom to God's? who (as He knows, so) can doe all things; and he never errs in his understanding, or mis-carries in his designs.

14. It is not in the power of any creature to repair that which He throws down; nor to extricate that man whom He casts into difficulties and streights.

15. If He deny us Rain, the waters themselves dry up: and He sends such Flouds as break the strongest banks.

16. Nor is his Wisdom, as I said, inferiour to his Power: But the Subtlety of those who deceive is as well known to Him, as the Silliness of those who are deceived.

17. He defeats the wisest Statesmen, and infatuates the ablest Senatours:

18. So that they are not
F 3 able

able to keep the Crown on the head of their Kings ; but they are stript of their royal ornaments, and bound in chains.

19. Their great Ministers are carried captives with them ; nor are the most powerfull forces they can raise able to defend them.

20. Eloquence, Fidelity, and the Prudence which hath been gained by long experience, signify as little for their preservation.

21. The Nobleness of their birth or their Munificence is not at all regarded : and He dissolves the strongest Confederacies , into which their Friends enter for their support.

22. No Plot can be so secretly carried but He discovers it ; and brings to light that which hath been contrived in the greatest obscurity.

23. Whole Nations (as well as their Princes) are perfectly under his power ; whom He sometimes multi-

the bond of kings, and girdeth their loyns with a girdle.

19. He leadeth princes away spoiled, and overthroweth the mighty.

20. He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21. He poureth contempt upon princes, and weakeneth the strength of the mighty.

22. He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23. He increaseth the nations, and destroyeth them : he enlargeth

*geth the nations,
and streightneth
them again.*

24. *He taketh
away the heart of
the chief of the
people of the earth,
and causeth them
to wander in a
wilderness where
there is no way.*

25. *They grape
in the dark with-
out light, and he
maketh them to
stagger like a drun-
ken man.*

plies, and again diminishes by war, famine, or pestilence. He enlarges their bounds; and, when he pleases, reduces them into narrower limits.

24. He deprives their Leaders both of courage and judgment; and brings them into such confusion, that they know not which way to turn themselves.

25. Blind men see as much as they; and their Counsels and motions are as uncertain as those of a man in drink.

C H A P. XIII.

A R G U M E N T.

From the foregoing Observations, Job still continues to assert, first, his own Understanding to be equal, or rather superiour, to theirs; who had better therefore learn of him, and know that God, was not pleased to have his Providence defended by Untruths, nor to see men partial, though it was in His behalf: and secondly, his own Integrity to be such, that he would ever defend it against all Accusers, even before God himself. Whom he desires to take cognizance of the Cause, and to let him understand what the Crimes were for which he was thus severely handled. For he protests that he was ignorant of them; though the Punishments he had endured were more then sufficient to awaken the sense of his Guilt, he being almost consumed by them.

1. **I** Have said nothing, I would have you know, but what I my self have observed; or received from credible reports, which I have found to be certainly true.

2. Whereby you may see

1. **L**O, mine Eye hath seen all this, mine ear hath heard and understood it.

2. What ye know,

know, the same do I know also: I am not inferiour unto you.

3. *Surely I would speak to the Almighty, and I desire to reason with God.*

4. *But ye are forgers of lies, ye are all physicians of no value.*

5. *Oh that you would altogether hold your peace, and it should be your wisdom.*

6. *Hear now my reasoning, and hearken to the pleadings of my lips.*

7. *Will you speak wickedly for God? and talk deceitfully for him?*

8. *Will you accept his person? will ye contend for God?*

I had reason to say, that I know as much as you, and am not to learn of you.

3. Would to God I might speak with Him, and lay my Reasons open before Him; and be troubled with your Discourses no longer.

4. For your Conclusions are false; and, like unskillfull Physicians, you exasperate the Diseases, which you cannot cure.

5. The best proof of your Wisdom would be, to say never a word more of these matters.

6. But listen a little to me, I beseech you, and hear by what Reasons I will defend my self.

7. Doth God stand in need of Untruths to justify his proceedings? cannot He be righteous unless I be wicked?

8. Hath He so little Right on his side, that you must shew Him favour? or do you think to oblige his Majesty

jesty by doing me wrong?

9. Will it be to your advantage, think you, that God should strictly examine all you have said? or can He be deceived with your Flatteries, as frail men may be?

10. No; He will severely chastise you, for designing to gratify Him by condemning me.

11. The incomparable Excellence of God, one would think, should have frightened away such a thought; and his dreadful Majesty made you not presume to imagine He wanted your patronage.

12. Whose Remonstrances, on his behalf, are no better then dust; and the Arguments you accumulate, but like so many heaps of dirt.

13. Keep silence therefore, and do not disturb me in my Speech; for I will omit nothing.

9. Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10. He will surely reprove you, if ye do secretly accept persons.

11. Shall not his excellency make you afraid? and his dread fall upon you?

12. Your remembrances are like unto ashes, your bodies to bodies of clay.

13. Hold your peace, let me alone that I may speak, and let come on me what will.

14. Where-

14. *Wherefore do I take my flesh in my teeth, and put my life in mine hand?*

15. *Though he slay me, yet will I trust in him : but I will maintain mine own ways before him.*

16. *He also shall be my salvation : for an hypocrite shall not come before him.*

17. *Hear diligently my speech, and my declaration with your ears.*

18. *Behold now, I have ordered my cause ; I know that I shall be justified.*

19. *Who is he that will plead with me ? for now*

14. And I am so conscious to my self of my Innocence, that I must still wonder why I suffer such intraging Miseries, and am exposed to so many Dangers.

15. Assure your selves I will never forgo this Plea ; but still maintain mine Innocence, though I were at the last gasp, and had no hope of Life.

16. And I am confident God himself would vindicate it ; for I am no Hypocrite, nor shall false Accusations be admitted at his Tribunal.

17. Do not interrupt me, but give due attention to what I am about to say.

18. See, I beseech you, I refuse not to be tried, but have framed a Process against my self ; and am so sure of the goodness of my Cause, that I know I shall be acquitted.

19. Let who will come and accuse me, I am ready to answer : for to hold my peace,

peace, on so just an occasion, is death to me.

20. Let me onely beg, O Great Judge of all, that Thou wilt forbear to make use of two things against me; and then I will appear confidently, to plead my Cause before Thee.

21. Do not continue my Pain: and let not the sight of thy Majesty put me in disorder.

22. Then summon me to thy Bar, and charge me; and I will defend my self: or let me question Thee; and do Thou clear thy proceedings against me.

23. Tell me what, and how many, are mine Iniquities and Sins; for I am ignorant of them: I desire to know them all, great and small, against Thee, or against my Neighbour.

24. For what cause am I thus afflicted, and used as if I was thine Enemy?

25. What honour wilt Thou get by imploying thy

if I bold my tongue, I shall give up the ghost.

20. Onely do not two things unto me: then will I not hide my self from thee.

21. Withdraw thine hand far from me: and let not thy dread make me afraid.

22. Then call thou, and I will answer: or let me speak, and answer thou me.

23. How many are mine iniquities and sins? make me to know my transgression and my sin.

24. Wherefore hidest thou thy face, & holdest me for thine enemy?

25. Wilt thou break a leaf driven

to and fro ? and wilt thou pursue the dry stubble ?

Power against One, who is no more able to stand before Thee, then the Leaf to resist the wind which sports with it, or the dry Stubble the fire which instantly consumes it ?

26. For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

26. For Thou hast passed severe Decrees against me ; and punished me for the Crimes which were committed before I well knew what I did.

27. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths ; thou settest a print upon the heels of my feet.

27. And Thou dost execute them as severely ; for I can no more escape then a Malefactor whose feet are in the stocks ; who is incircum-
passed with a vigilant guard, and cannot stir a foot from the place where he is :

28. And he as a rotten thing consumeth, as a garment that is moth-eaten.

28. But there he rots and waists away, as I do, like a Garment that is eaten by the moths.

CHAP. XIV.

ARGUMENT.

The good man proceeds to plead with God for some mitigation of his Miseries, from the consideration of the Shortness of life, and the Trouble that naturally belongs to it; which he thought might move Him not to adde any greater burthen of Suffering: especially, considering that when he is dead, he cannot come into the world again, (as the Plants do,) to receive the marks of his Favour. Which he hopes therefore He will bestow upon him here, notwithstanding the depth of his Misery, (which tempted him to the borders of Impatience, v. 13.) It being very easy for Him to remove his Affliction, though never so heavy, whose Power is so great, that He removed Mountains out of their place, and brought a Deluge, as we may say, of Sand (as they saw sometimes in their neighbouring Countries) to overflow the most fruitfull Regions.

1. **M**AN is born to die; and as he cannot live long, so his short Life is subject to many Cares.

2. He may be compared to a Flower, which is beau-

1. **M**AN that is born of a woman, is of few days, and full of trouble.

2. He cometh forth like a flower, and

and is cut down : he fleeth also as a shadow, and continueth not.

3. *And dost thou open thine eyes upon such an one, and bringest me into judgment with thee ?*

4. *Who can bring a clean thing out of an unclean ? not one.*

5. *Seeing his days are determined, the number of his moneths are with thee ; thou hast appointed his bounds that he cannot pass.*

6. *Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.*

tifull indeed, but suddenly cropt; or to the Shadow on a diall, which never stands still, but is hasting away apace.

3. And dost Thou concern thy self so far about such a Wretch, as to summon him before thy Tribunal; and there pass dreadfull Sentences against him, as Thou dost against me?

4. The common Frailty of Humanity might make Thee overlook him: for nothing, Thou knowest, can be better then the Originall from whence it comes.

5. Or if he were more considerable then he is, yet since he can live but to such a time as Thou hast prefixt, beyond which he cannot prolong his days one moment;

6. That, I should think, might move Thee not to torment him in this manner; but to let him alone till that appointed time come, which will be as welcome to him

as

as the end of his labour is to the Hireling.

7. And after that, there is more hope of a Tree then of him; for if it be cut down to the very ground, the body of it will grow again, and thrust out new branches.

8. Nay, though it hath been so long cut down that the roots of it are grown old, and the trunk seems quite dead;

9. Yet when it is well moistned it will shoot up again, and bring forth boughs, as if it were but newly planted.

10. But when Man dies, he crumbles into dust; and none can set it together, to make him live again.

11. As Lakes and great Rivers are dried up, when their waters find a new channell:

12. So Man laid down in his grave shall come no more hither; but in that bed of dust shall sleep perpetually.

7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8. Though the root thereof wax old in the earth, and the stock thereof die in the ground:

9. Yet through the sent of water it will bud, and bring forth boughs like a plant.

10. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

11. As the waters fail from the sea, and the floud decayeth and drieth up:

12. So man lieth down, and riseth not till the heavens be no

more:

more : they shall not awake , nor be raised out of their sleep.

13. *Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret , untill thy wrath be past, that thou wouldest appoint me a set time, and remember me !*

14. *If a man die, shall he live again ? all the days of my appointed time will I wait, till my change come.*

15. *Thou shalt call, and I will answer thee : thou wilt have a desire to the work of thine hands.*

16. *For now thou numbrest my steps, dost thou not watch over my sin ?*

17. *My transgression is sealed*

13. I wish I were buried alive, rather then suffer such things ; or that I could take sanctuary somewhere till this Storm be over ; or at least Thou wouldest set me a certain time when Thou wilt deliver me.

14. Then (though there be no hope of living here again, after I am dead) Thou shalt see I will patiently wait all the days of that appointed time, till that happy Change come.

15. Do Thou speak the word, and it shall be done : shew Thou hast some love to thy own workmanship.

16. Though now Thou seemest to number every step I have trod in all my life, and dost not spare to punish every Fault ;

17. Having taken as great care the memory of them
G should

should not be lost, as if they had been sealed up in a bag; and added one Punishment to another:

up in a bag, and thou sewest up mine iniquity.

18. Yet notwithstanding the highest Mountains may fall like a leaf, and the Rock be removed from its place;

18. And surely the mountain falling cometh to nought: and the rock is removed out of his place.

19. The Waters, though soft, wear away the hard Stones; and the very Dust or Sand sometimes overflows the fruitfull Fields: Why therefore (since such strange and unexpected things come to pass) may there not be some hope for miserable Man?

19. The waters wear the stones: thou wastest away the things which grow out of the dust of the earth, and thou destroyest the hope of man.

20. Who is not able to stand before Thee; but must yield and be gone for ever when Thou requirest: Thou spoilest his beauty, and sendest him away into another World.

20. Thou prevailest for ever against him, and he passeth: thou changeest his countenance, and sendest him away.

21. And then whether his Children, whom he leaves behind, be rich, or whether they be poor, it is indifferent to him: for he

21. His sons come to honour, and he knoweth it not; and they are brought low, but

but he perceiveth
it not of them.

22. But his
flesh upon him shall
have pain, and his
soul within him
shall mourn.

knows not what passeth here.

22. But while he is in
flesh he cannot but be in
pain for them; and his Soul
is inwardly grieved to see
their misery.

CHAP. XV.

ARGUMENT.

In this Chapter Eliphaz renews the Dispute with more eagerness and fierceness than before; being very angry that Job slighted them so much, and thought himself so wise, (as he interpreted it,) that he disdained their Exhortations, and would not follow the Counsel they had given him, of Confessing his Sins, and praying to God for Forgiveness: (V. 8. VIII. 4, 5, 6.) But (except this one Argument, that he need not be ashamed to confess his Guilt, when he considered how prone all men are to sin) there is nothing new in his Discourse: but he merely urges what he had asserted at first, from his own and the wisest mens observations, That they are not the Good, but the Wicked, whom God punishes with such Calamities as now were fallen upon Job. And with great orna-

ments of speech he most admirably describes the Vengeance which God is wont to take upon impious Tyrants ; having his Eye, I suppose, upon Nimrod, or some such mighty Oppressour.

1. **T**HEN Eliphaz, incensed with these Reproaches, rose up again, and said,

2. Dost thou pretend to be wise, who answerest us with such empty Discourses; and whose heart is swoln with such pernicious Opinions, and vents them with so much vehemence?

3. Is this thy Wisdom, which teaches thee to wrangle to no purpose; and to pour out words, for which one is never the better?

4. The better, did I say? they destroy all Religion, and discourage men from pouring out their Complaint in prayer to God.

5. Thou rather teachest them to dispute with Him; whereby thou hast proclaimed thine Iniquity, while

1. **T**HEN answered Eliphaz the Temanite, and said,

2. Should a wise man utter vain knowledge, and fill his belly with the east-wind?

3. Should he reason with unprofitable talk? or with speeches wherewith he can doe no good?

4. Yea, thou castest off fear, and restrainest prayer before God.

5. For thy mouth uttereth thine iniquity, and thou chusest the tongue

tongue of the crafty.

6. *Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.*

7. *Art thou the first man that was born? or wast thou made before the hills?*

8. *Hast thou heard the secret of God? and dost thou restrain wisdom to thy self?*

9. *What knowest thou that we know not? what understandest thou which is not in us?*

10. *With us are both the gray-headed, and very aged men, much elder then thy father.*

11. *Are the consolations of God small with thee? is there any secret*

with fallacious words thou seekest how to dissemble it.

6. I need produce no farther testimony against thee; for thy own mouth hath done the buisiness, and condemned thee of Impiety.

7. Thou art but a Man, why dost thou talk as if thou wert God; or at least wert made before the World?

8. Wast thou admitted into God's secret Counsels, and thereby ingrossedst all Wisdom to thy self?

9. Wherein (to retort thy own words upon thee) doth thy Knowledge exceed ours? Let us hear what Secret thou hast learnt, which we do not understand.

10. If by age and long experience men acquire Wisdom; there are some of us who are much elder then thy Father.

11. Why dost thou slight then those Divine Consolations which we have given thee? Hast thou some secret

ones, which no-body else *thing with thee?*
knows of?

12. What makes thee
have such an high opinion
of thy self, and in this man-
ner contemn us?

13. Nay, oppose thy self
to God, and take the bold-
ness to argue with Him?

14. Thou wilt maintain
thy Innocence, thou sayest;
but thou forgettest sure what
thou art, and whence thou
comest: else thou wouldst
not stand upon thy Justifica-
tion, nor complain that thou
art wronged.

15. Remember what I
told thee before, (IV. 18.)
that the Angels are not im-
mutably good; the Hea-
venly inhabitants, I say,
are not without their spots.

16. What a loathsome and
filthy creature then is Man,
who is as prone to sin, as he
is to drink when he is dry?

12. *Why doth
thine heart carry
thee away? and
what do thine eyes
wink at,*

13. *That thou
turnest thy spirit
against God, and
lettest such words
go out of thy
mouth?*

14. *What is
man, that he
should be clean?
and he which is
born of a woman,
that he should be
righteous?*

15. *Behold, he
putteth no trust in
his saints; yea,
the heavens are
not clean in his
sight.*

16. *How much
more abominable
and filthy is man,
which drinketh
iniquity like wa-
ter?*

17. *I will shew thee, hear me; and that which I have seen, I will declare,*

18. *Which wise men have told from their fathers, and have not bid it ;*

19. *Unto whom alone the earth was given, and no stranger passed among them.*

20. *The wicked man travelleth with pain all his days, and the number of years is hid-den to the oppressour.*

21. *A dreadful sound is in his ears ; in prosperity the destroyer shall come upon him,*

17. Do not stop thine ears whilst I shew thee thine errour ; and I will say nothing but what mine own eyes have seen,

18. And which wise men have observed , and their Fathers before them, who have reported it to their Children :

19. And they no mean persons neither, but such as were alone thought worthy to be intrusted with the Government of whole Countries ; which no forrein power could enter (as they have done thine) while they ruled.

20. The wicked Tyrant (this is their and my observation) is never free from inward Torment ; all his life long he is in dread of some greater Oppressour then himself.

21. His Guilt so pursues him, that it makes him fear some mischief or other is still falling on him ; and in the most peaceable time he doth not think himself in safety.

22. When he lies down,
he is afraid he shall be kill'd
before the morning; and
fancies nothing but naked
swords round about him.

23. He shall wander to
get a Morsel of bread where
he can find it; and when
he hath it, he shall imagine
it will prove his poison.

24. The Distress and
Anguish wherein he sees
himself shall affright him;
they shall press upon him,
and overpower him, as a
King doth his Enemies whom
he hath surrounded with his
forces.

25. Which will be a just
punishment of his audacious
Impiety; because he defied
God, and resolutely set him-
self in opposition to the Al-
mighty:

26. Who will suddenly
lay fast hold on him and
kill him, though he be ne-
ver so well armed:

27. Because he minds no-
thing but his belly; and,

22. He belie-
veth not that he
shall return out of
darkness, and he
is waited for of the
sword.

23. He wan-
dreth abroad for
bread, saying,
Where is it? he
knoweth that the
day of darkness is
ready at his hand.

24. Trouble
and anguish shall
make him afraid;
they shall prevail
against him, as a
king ready to the
battel.

25. For he
stretcheth out his
hand against God,
and strengtheneth
himself against the
Almighty.

26. He runneth
upon him, even on
his neck; upon
the thick bosses of
his bucklers:

27. Because he
covereth his face
with

*with his fatness ,
and maketh collops
offat on his flanks.*

28. *And he
dwelleth in deso-
late cities, and in
houses which no
man inhabiteth ,
which are ready to
become heaps.*

29. *He shall not
be rich , neither
shall his substance
continue , neither
shall he prolong the
perfection thereof
upon the earth.*

30. *He shall not
depart out of dark-
ness, the flame shall
dry up his bran-
ches, and by the
breath of his mouth
shall he go away.*

31. *Let not
him that is decei-
ved trust in vani-
ty: for vanity shall
be his recompence.*

casting away all fear of God,
nourishes up himself in
Luxury, Pride, and Haugh-
tiness ;

28. Possessing Cities which
he hath laid desolate ; and
Houses out of which he hath
driven the owners, and which
are running to ruine.

29. But the Riches he
hath gotten by such Vio-
lence and Oppression shall
come to Nothing : He may
design great things , but
shall leave them imperfect.

30. When his Troubles
begin , they shall not end ,
till they have destroyed
both him and his Children :
One word of God's mouth
(so mad a thing it is to set
himself against Heaven) will
utterly consume him.

31. Let such Examples
teach him that is seduced
into evil ways, not to trust
to such uncertain Greatness;
for vexatious Disappoint-
ments shall be all that he
will get by it.

32. He

32. He shall meet with them, when he little thinks of it; and see his Children wither away as well as himself.

32. It shall be accomplished before his time, and his branch shall not be green.

33. They shall die before their time; as the unripe Grape, or the Blossom of the vine or olive, are struck with hail, or bitten off by the frost.

33. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34. The most numerous Families of such ungodly men shall have none in them left: the Divine Vengeance shall destroy the House which was built with ill-gotten goods.

34. For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

35. And they justly deserve to be thus punished, because all they design and doe is nothing but the Oppression and Ruine of their Subjects: against whom, when one Design miscarries, they conceive new arts to undo them.

35. They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAP. XVI.

ARGUMENT.

Job reproves the vanity and obstinacy of Eliphaz, in repeating the same things over again, and still persisting in his Inhumanity, though he saw his Case so pitiable. Which he again describes, to make him sensible how unworthily he was treated by him and the rest of his Friends : who, in effect, joyned with his Enemies ; who took this opportunity to rail at him. Whereas there was no Crime of his appeared to justify their Accusations, and to make good Eliphaz his Argument : which signified nothing, unless he meant to say, that Job was like that wicked Tyrant of whom he had discoursed. Which was so far from any shew of truth, that he protests he never hurt any-body, and was alway a sincere lover of God, &c. v. 17, 18. The truth of which God knew ; to whose Bar he appeals from their unjust Sentence.

1. **T**HEN Job answered, and said,

2. I have heard many such things : miserable comforters are ye all.

1. **H**ERE Job interrupted him, and said,

2. Thou dost but repeat what hath been often said already : Such Comforters as you, are as troublesome as my Sufferings.

3. May

3. May not one endlessly pour out such empty Discourses? (as I may with more reason call thine, then thou didst mine XV. 3.) I wonder at thy confidence, that, having so little to say, thou shouldst take upon thee to answer.

4. I could insult as well as you; and, if we could change conditions, let you see how easy it would be to oppress you with such words as these, and in a grave fashion to mock at your Calamities.

5. But I abhor the thought of such a guilt: I would not fail to fortify you, in that case, with the best Arguments I could invent; and carefully abstain from the least word that should augment your Grief.

6. Though, as for my self, I find my Misery admits of no Consolation: For whether I defend my Innocence, or silently suffer you to condemn me, it makes no difference.

3. Shall vain words have an end? or what emboldeneth thee that thou answerest?

4. I also could speak, as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

6. Though I speak, my grief is not asswaged: and though I forbear, what am I eased?

7. But

7. *But now he hath made me weary: thou hast made desolate all my company.*

8. *And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me, beareth witness to my face.*

9. *He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.*

10. *They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.*

7. God hath long since quite tired me with one Trouble upon another. Thou hast not ceased, O God, till Thou hast left me neither Goods, nor Children, no nor a Friend to comfort me.

8. The furrows in my face (which is not old) shew the greatness of my Affliction: which is extreemly augmented by him, who rises up with false Accusations to take away mine Honour, as this Consumption will do my Life.

9. He rends my Good name in pieces with a passion equal to his hatred: my Enemy is intraged against me, and cruelly sets himself to spy out the least occasion to calumniate me.

10. There is no small number of such as these, who look like so many wild beasts coming to devour me: having already most shamefully abused me, and joyned themselves together, to give full satisfaction to their wrath

wrath wherewith they are fill'd against me.

11. So God will have it; who hath abandoned the protection of me, and delivered me bound into the hands of the ungodly, to use me at their pleasure.

12. How happy was I heretofore! and now I am crushed in pieces: From an eminent condition he hath thrown me down into the most despicable; and there I am exposed (as a Butt to the Arrow) to all manner of Indignities and Miseries.

13. He is not content to take away all my Goods, and destroy my Family; but, to the reproach of my Friends, (which strike like so many darts to my very heart,) He hath added Ulcers in every part of my Body, with inward pains which rack me without intermission; and, in one word, hath so mortally wounded me, as if my bowels were already shed upon the ground.

14. Before one Wound

11. God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13. His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14. He breaketh

kech me with
breach upon
breach, he run-
neth upon me like
a giant.

15. I have sew-
ed sackcloth upon
my skin, and defi-
led my horn in the
dust.

16. My face is
foul with weeping,
and on my eye-
lids is the shadow
of death:

17. Not for a-
ny injustice in
mine hands, also
my prayer is pure.

18. O earth,
cover not thou my
bloud, and let my
cry have no place.

19. Also now
behold, my wit-

be closed, He makes ano-
ther; and in so violent a
manner, that I can make no
more resistence then a Dwarf
can do against a Giant.

15. The Sackcloth which
I put on at the first, now
cleaves so fast to me, as if I
had sewed it to my skin:
and all my Authority and
Honour is changed into
Contempt.

16. My Face is dirty, and
mine Eyes, in a manner,
quite put out, by the very
Teats which have fallen from
thence.

17. And yet I must still
say, I never offered such a
violence as this to any man;
and was alway (so false is
Eliphaz his Accusation
XV. 4.) a sincere Worship-
per of God.

18. If this be not true,
let my bloud be left to the
Dogs to lick, when I am
dead; and let neither God
nor man regard my Com-
plaint while I am alive.

19. But what need these
imprecations? The great
God

God who rules over all is my Witness; and can testify how just I have been toward my Neighbours, and how pious toward Himself.

20. From your judgment therefore (who, in stead of comforting my Innocence, scornfully set your selves to defame me) I appeal to His; and beseech Him with perpetual tears to vindicate me.

21. I am so assured of the goodness of my Cause, (as well as of his Justice,) that I wish for nothing more, then to have it speedily heard and tried by Him, in the same manner that pleas are held before earthly Judges.

22. For my Life cannot last long; and I know that when I am gone, I cannot return hither again, for Him to doe me justice.

*ness is in heaven,
and my record is
on high.*

*20. My friends
scorn me : but
mine eye poureth
out tears unto
God.*

*21. O that one
might plead for a
man with God, as
a man pleadeth
for his neighbour!*

*22. When a
few years are
come, then I shall
go the way whence
I shall not return.*

CHAP. XVII.

ARGUMENT.

Here Job desires he may be tried presently before God's Tribunal, his Life being just upon the point to expire, as he had said in the end of the former Chapter; and continues to urge again in this, because his Friends were very unfit Judges in his case, and had passed such a Sentence upon him, as upright men would never approve of. Whereby they had given him a new Vexation, to hear them talk so idly, and put him in hope of recovering his Happiness, if he would follow their Admonitions; when they saw him just dropping into the Grave, which was the onely thing, he saith, that he could hope for.

1. **M**^Y breath is corrupt, my days are extinct, the graves are ready for me.

2. Are there not mockers with me? and doth not mine eye continue in their provocation?

1. **M**^Y vital spirits are spent, they give but a glimmering and dying light; whereby I can see nothing but Graves on every side prepared for me.

2. How can I support my spirits, when my Friends, who should comfort me, mock at all I say for my self? This so bitterly exasperates me, that I cannot take a

H

wink

wink of sleep, nor think of any thing else.

3. Once more therefore I beseech Thee, O God, to assure me that Thou wilt judge my Cause Thy self: Let some-body undertake for Thee: who is it that on thy behalf will ingage to doe me right?

4. Not these Friends of mine; for they comprehend nothing of the way of thy Judgments: therefore Thou shalt not conferr this honour on them, who talk so absurdly.

5. I must speak the truth of them, (though it displease them,) and not sooth them up in their errours: for he that flatters his Friends, when he should reprove them, may look long enough before either he or his Children find one that will deal sincerely with them.

6. This very person who spake last hath made me a proverb in every-bodie's mouth; and it is the vulgar pastime to talk of my Calamities.

3. Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4. For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

5. He that speaketh flattery to his friends, even the eyes of his children shall fail.

6. He hath made me also a by-word of the people, and aforesime I was as a tabret.

7. Mine

7. *Mine eye also is dim by reason of sorrow, and all my members are as a shadow.*

8. *Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.*

9. *The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.*

10. *But as for you all, do you return, and come now: for I cannot find one wise man among you.*

11. *My days*

7. No wonder then that excessive Sorrow hath darkened mine eyes; and that all the flesh of my body is so consumed, that I am but the Shadow of a man.

8. Upright men hereafter will be astonished at the cruel sentence which my Friends pass upon me; and the innocent will resolutely oppose the wicked, when he judges the worse of Piety, because of my Afflictions.

9. The righteous will not be moved by such arguments to change his purpose of well-doing: much less will he doe any evil action, but grow rather the better by Adversity, and adde Perseverance to his Piety.

10. And truly I wish that all you, who have charged me so heavily, would consider things better, and hearken to what I have said: for I must tell you again, there is not a man of you that judges truly of my Case.

11. Repent of your harsh

Censures before I die, as I must speedily, my Joys being quite gone, and all the hopefull Designs, which had possessed my heart, being utterly subverted.

are past, my purposes are broken off, even the thoughts of my heart.

12. In stead whereof other thoughts are come to torment me; which will not let me sleep in the night, nor enjoy any pleasure in the day.

12. They change the night into day: the light is short because of darkness.

13. If I hope for any thing now, (as you would have me,) it is for a Grave: That's the onely House I can promise my self; there I am going to rest in a bed where I shall not be disturbed.

13. If I wait, the grave is mine house: I have made my bed in the darknes.

14. I have already made so near an alliance with Death, that my Father and Mother and nearest Kindred are nothing so near me as Worms and Rottenness.

14. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

15. How vain then are all the hopes you would have me feed my self withall? (XI. 15, 16, &c.) Who shall see, when I am sure I shall not, the Happiness you would have me look for here?

15. And where is now my hope? as for my hope, who shall see it?

16. They

16. *They shall go down to the bars of the pit, when our rest together is in the dust.*

16. All these Hopes you speak of shall sink down into the bottom of the grave; when you my Friends, as well as I, shall take up your lodging in the dust.

CHAP. XVIII.

ARGUMENT.

In this Chapter Bildad again takes up the Dispute, and pretends to reply to what Job had said. But I do not see any thing new, saving the description he makes (as Eliphaz had done before him) of the Ruine which shall inevitably fall, according to the fixed rules of Providence, (so he fancied) upon the Wicked and his family; notwithstanding all the assistance that his Friends and Allies can lend him for his Preservation. And this he seems to imply was the fate of Job; whom he doth not so much as exhort to Repentance, (as he had done in his former Discourse Chap. VIII.) being very angry with him, that he had no higher esteem of their Wisdom.

1. **T**HEN answered

1. **T**HEN Bildad the Shuhite, seeing Job
H 3 con.

continue in his first opinion, rose up, and said,

2. How long shall we continue this Dispute? Let us make an end of it, unless he will attend better to our Reasons; then we will go on to argue with him.

3. To what purpose is it to talk with one who tells us we understand nothing, (XVII. 4, 10.) but looks upon us as a company of dull Beasts, into whom nothing of Wisedome will enter?

4. Such is his Passion; which will not let him see how he himself, like a wild Beast, tears his own Soul in pieces with impatient Anger. What art thou, that God for thy sake should cease to govern the world by his known Laws, which are fixt and immutable?

5. Say what thou wilt, it is an everlasting Truth, that the Wicked shall not continue in the Splendour wherein we sometime see him: but though he seem to sit as by a great fire,

*Bildad the Shu-
bite, and said,*

2. *How long
will it be, ere
you make an end
of words? mark,
and afterwards we
will speak,*

3. *Wherefore
are we counted as
beasts, and repu-
ted vile in your
sight?*

4. *He seareth
himself in his an-
ger: shall the earth
be forsaken for
thee? and shall the
rock be removed
out of his place?*

5. *Yea, the
light of the wic-
ked shall be put
out, and the spark
of his fire shall not
shine.*

6. *The*

(warm in his wealth and honour and power,) there shall not remain so much as a spark to comfort him.

6. *The light shall be dark in his tabernacle, and his candle shall be put out with him.*

6. The glory of his Family shall be turned into contempt, and all their joy shall end in sorrow.

7. *The steps of his strength shall be streightned, and his own counsel shall cast him down.*

7. The attempts which his power makes to preserve his Greatness, shall but more perplex him: and his own devices shall prove his overthrow.

8. *For he is cast into a net by his own feet, and he walketh upon a snare.*

8. He shall intangle himself by his own wiles; and, having contrived himself into danger, every step he takes in pursuance of his designs shall farther insnare him.

9. *The grin shall take him by the heel, and the robber shall prevail against him.*

9. Before he is aware he shall find it so impossible to disengage himself; that they who thirst after his bloud, or wealth, or place, shall easily lay hold on him.

10. *The snare is laid for him in the ground, and a trap for him*

10. He shall not foresee his danger; but be caught as a Bird or a Beast in a Snare or Trap, when he

thinks himself secure in his proceedings.

in the way.

11. Then he shall be surrounded with a thousand Terrours; and which way soever he runs to save himself, he shall meet with them.

11. *Terrours shall make him afraid on every side, and shall drive him to his feet.*

12. He shall pine away till he hath no strength remaining: for nothing but Mischiefe shall attend and accompany him in every place.

12. *His strength shall be hunger-bitten, and destruction shall be ready at his side.*

13. Rottenness shall eat up his bones; I say, his very bones shall rot and be consumed.

13. *It shall devour the strength of his skin: even the first-born of death shall devour his strength.*

14. Whatsoever he relies upon for the support of himself and Family, it shall utterly fail him; nay, help to hasten his Death, the most dreadfull of all his Enemies.

14. *His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.*

15. That man had best take heed, who shall have a mind to dwell in his House when he hath left it; for thunder and lightning shall destroy it:

15. *It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.*

16. And it shall never be

16. *His roots*

shall

*shall be dried up
beneath, and above
shall his branch be
cut off.*

17. His remembrance shall perish from the earth, and he shall have no name in the streets.

18. He shall be driven from light into darkness, and chased out of the world.

19. He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20. They that come after him shall be astonished at his day, as they that went before were affrighted.

21. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

built up again, nor shall his Family be restored; but he like a Tree, whose roots are so dried up in the earth, that it shall never shoot forth any more branches.

17. His very Memory shall perish, as well as himself; and his Name never be mentioned among men, unless it be to make him infamous.

18. He shall be cast out of his splendid Greatness into some obscure Grave; and removed out of the world as some unclean thing.

19. None of his Descendants shall survive him; nor any of his Kindred remain to keep up his Name.

20. Future times shall reade of this severe Vengeance of God upon him with astonishment; as they who see it shall be seized with horror.

21. Certain it is, that this is a just description of the miserable condition of the Wicked: they that do not honour God shall thus be abased.

C H A P. XIX.

A R G U M E N T.

The purpose of this Chapter (in which Job replies to Bildad) is to shew, that it would be sufficient for him also merely to repeat the same things, as they had done in Ten Discourses: But the more to aggravate their want of Compassion, or rather Cruelty, toward him, he represents several new things, which made his condition more deplorable than he had hitherto said. One of which was, that he could not tell the Reason why God dealt thus with him: who notwithstanding was so gracious, that in the depth of this Misery and Anguish; He affords him a glimmering of a comfortable Hope, (which began now to appear in his Soul, and which he had hitherto wanted,) that God would at last take pity upon him, and shew his Friends their error, by restoring him to his former Health and Splendour. That seems to be the literal meaning of the 25. and 26. verses, and of the two next that follow: where, among other things, he says he doubted not but his Redeemer should stand last upon the earth, (so it is in the Hebrew, the word day not being there,) that is, quite overcome the Devil, and deliver him from these Distresses; like a mighty Conquerour, who keeps the

the field, when all his opposers are routed and fled away. But in this he was, as S. Austin calls him, eximius Prophetarum, and prophesied of the Resurrection of the Body at the last day.

1. **T**HEN *Job* answered, and said,

2. *How long will ye vex my soul, and break me in pieces with words?*

3. *These ten times have ye reproached me: you are not ashamed that you make your selves strange to me.*

4. *And be it indeed that I have erred, mine error remaineth with my self.*

1. **T**HEN *Job*, hearing him also repeat his former discourse, (Ch. VIII.) wherein he reflected on him as a Wicked man, burst out again into these words.

2. Will you never cease to torment me, and to break my very heart with your words, which grate upon me as sorely as all the Miseries I endure?

3. You have reproached me often enough, one would think; and yet you are not ashamed to continue your hard-hearted Censures, as if I were a perfect Stranger, and my manner of life utterly unknown to you.

4. Suppose that I have done amiss, (which is more than you know,) I suffer sufficiently for it; and it doth not become you to increase my Sufferings by your Reproaches.

5. But

5. But if you will still proceed to lift up your voice to declaim against me, and alledge my Calamities, which have made me contemptible, as an argument to condemn me ;

6. Let this answer suffice you : That I am sensible it is God's doing ; who, having laid me thus low, and environ'd me with unavoidable Miseries, calls upon you to compassionate rather than reproach me.

7. And my Case is the more pitiable, because I know not the Cause of all this ; nor can have any audience or redress, though I appeal to God with the loudest cries, and protest to Him that I am innocent.

8. There is no way open for my escape ; but his Plagues surround me so on every side, that I am at my wits end, and know not which way to turn my self.

9. He hath not merely stript me of my Ornaments, and taken that Dignity and

5. If indeed you will magnifie your selves against me, and plead against me my reproach :

6. Know now that God hath overthrowen me, and hath compassed me with his net.

7. Behold, I cry out of wrong, but I am not heard : I cry aloud, but there is no judgment.

8. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9. He hath stript me of my glory, and taken the

*the crown from
my head.*

10. *He hath
destroyed me on e-
very side, and I
am gone: and
mine hope hath he
removed like a
tree.*

11. *He hath al-
so kindled his
wrath against me,
and he counteth
me unto him as one
of his enemies.*

12. *His troupes
come together,
and raise up their
way against me,
and encamp round
about my taberna-
cle.*

13. *He hath
put my brethren
far from me, and
mine acquaintance
are verily estran-
ged from me.*

Authority from me where-
with I was invested;

10. But brought me to
such utter Ruine, that, like
a Tree pluck'd up by the
very roots, I have not so
much as Hope remaining,
which is the onely comfort
of the miserable.

11. For He hath done all
this with such violence, as
if He were extreemly incen-
sed against me, and look'd
upon me as his Enemy.

12. Whole Armies of
Evils, by his order, have at
the same time invaded me;
and laid such a streight siege
to me, that not the smallest
Comfort I had could escape
their fury.

13. I look'd for some re-
lief from my Brethren; but
they were so astonisht at the
number and dreadfulness of
my Calamities, that they
durst not approach me:
and as for my Neighbours,
who formerly so much cour-
ted my acquaintance, they
truly kept aloof off, as if they
had never known me.

14. They

14. They whom Nature inclined to it have failed to perform the duties of Humanity towards me ; and they to whom I was tied by a stronger bond than Nature have forgotten the Friendship there was between us.

15. They that have been kindly entertain'd at my house, nay, the people of my Family, have forgot the respect they were wont to give me ; and look upon me as if they had no relation to me.

16. I called to my Slave, and he regarded not what I said ; no, not when I beseeched him as if he had been my Master.

17. Which is the less wonder, since I am become so loathsome that my Wife will not come near me ; though I have conjured her to it by the dear memory of our Children, those common pledges of our mutual love.

18. After these examples young Children and Fools

14. My kinsfolk have failed, and my familiar friends have forgotten me.

15. They that dwell in mine house, and my maids count me for a stranger : I am an aliant in their sight.

16. I called my servant, and he gave me no answer : I entreated him with my mouth.

17. My breath is strange to my wife, though I intreated for the childrens sake of mine own body.

18. Yea, young children despised me ;

me; I arose, and they spake against me.

19. *All my inward friends abhorred me: and they whom I loved are turned against me.*

20. *My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.*

21. *Have pity upon me, have pity upon me, O ye my friends, for the band of God hath touched me.*

22. *Why do ye persecute me as God, and are not satisfied with my flesh?*

despise me: and when I rise up to invite them to me, abusive language is all the return they make to my Courtesy.

19. And, which is worst of all, the men whom I intrusted with my greatest Secrets cannot endure me; and they who have received so many tokens of my Love are become mine Enemies.

20. All these Afflictions have so wasted me, that I am little more then skin and bone: a Mouth to complain withall is all the flesh that is left me.

21. O ye my Friends, (if you still deserve that name,) who are the onely persons that undertake to comfort me, have pity, have pity, I beseech you, upon a miserable wretch; and consider what Wounds the hand of God hath given me.

22. Will you assume the same prerogative, and think you have the same right to afflict me? And doth it not suffice you to see my Body

dy all consumed, but you will vex my very Soul also with your perverse reasonings?

23. Oh that the Protestations and Appeals I have so often made might remain upon record, and be registred in the publick Acts and Monuments!

24. May they be graven upon a plate of lead with an iron pen; nay, cut into a rock or marble pillar to continue to all Posterity!

25. For my Hope, which was as dead as my self, (XVII. 13, 15. XIX. 10.) begins to revive, because, though I seem for the present to be forsaken of God; yet I know that He can hereafter deliver me out of this miserable condition, since He lives for ever; and will, I doubt not, at last appear victorious over all the Enemies which now oppress me.

26. And though the Worms, which have eaten my Skin, should proceed to

23. Oh that my words were now written! oh that they were printed in a book!

24. That they were graven with an iron pen and lead in the rock for ever!

25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

26. And though after my skin, worms destroy

this

*this body, yet in
my flesh shall I see
God:*

consume the rest of this
wretched Body; yet I feel
my Soul inspired with a
comfortable belief, that be-
fore I die I shall see my self
restored, by the mercy of
God, to a happy estate.

27. *Whom I
shall see for my self,
and mine eyes shall
behold, and not
another; though
my reins be con-
sumed within me.*

27. He will not let me
always lie under these Re-
proaches; but I begin to
assure my self, that with these
very eyes I shall see Him vin-
dicate my Innocence: not
onely others, but I my self
shall live to see it; and I e-
ven faint away with vehe-
ment desire to behold that
happy day.

28. *But ye should
say, Why persecute
we him, seeing the
root of the matter
is found in me?*

28. Which will make you
repent that you have thus
persecuted me; who have
not without ground thus
long disputed this matter
with you, but am sure the
right lies on my side, and
not on yours.

29. *Be ye afraid
of the sword: for
wrath bringeth
the punishments of
the sword, that ye
may know there is
a judgment.*

29. Take my advice there-
fore in good time, and dread
the just displeasure of God
against you for your perverse
Reasonings, (for his wrath
punishes mens iniquity with

the sword or some such fore Vengeance,) whereby you will know to your cost, that there is a more righteous Judgment then yours.

CHAP. XX.

ARGUMENT.

The abrupt beginning of this Speech of Zophar shews that he was in a passion ; which, though he pretends to bridle it, would not let him calmly consider the Protestation which Job had made of his Innocence. But he goes on in the old Common place of the certain Downfall of the Wicked, be he never so powerfull and well supported. Which he illustrates indeed after an excellent fashion, with great variety of Figures, and remarks upon Histories as old as the World. In some of which he had observed, that the Wicked after their Fall had made notable attempts to get up again ; but by the hand of God were so crushed, that they could never rise more. All the flaw in his Discourse is this, (which was common to him with the rest,) that he imagined God never varied from this method ; and therefore Job, without doubt, was a very bad man, though

it did not appear he was, any other way, but by his Infelicity.

1. **T**HEN answered Zophar the Naamathite, and said,

2. *Therefore do my thoughts cause me to answer, and for this I make haste.*

3. *I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.*

4. *Knowest thou not this of old, since man was placed upon earth,*

5. *That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?*

6. *Though his*

1. **H**ERE Zophar, though he had no new thing to produce, hastily interrupted Job, and said,

2. *These words of thine make my former thoughts return again; and do so provoke me, that I am not able to forbear speaking any longer.*

3. *While thou pretendest to correct my Errours, I have heard my self rather shamefully reproached: yet I will not suffer my Passion to reply, but the clear light of my Understanding shall answer for me.*

4. *It seems thou dost not yet understand, though it be a Truth as old as the World,*

5. *That the Happiness which the Wicked, and he that counterfeits Piety, so much boast of, is of no long standing; and will continue but for a few moments.*

6. *Though he shou'd be*
I 2 *advan-*

advanced to the highest pitch of humane Greatness, and overtop all mankind, as much as the highest trees do the lowest shrubs ;

excellency mount up to the heavens, and his head reach unto the clouds :

7. Yet he shall fall as low as his dunghill, and, like it, be cast out for ever with contempt : They who saw him so flourishing shall be astonish'd at his Ruin, and ask with amazement, What is become of him ?

7. Yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he ?

8. For his Happiness hath no firmer foundation then a Dream, of which we have no remembrance in the morning ; or if we have, all the rich furniture and feasts which appear to us in our sleep, vanish in an instant as soon as we awake.

8. He shall flie away as a dream, and shall not be found : yea, he shall be chased away as a vision of the night.

9. Just so shall he pass away, and all his Glory with him : Those eyes that were wont to gaze upon it with envy, shall lose the sight of it, and never behold it more.

9. The eye also which saw him, shall see him no more ; neither shall his place any more behold him.

10. His Children shall have enough to doe to pacify the rage of the Poor, whom

10. His children shall seek to please the poor, and

*and his hands shall
restore their goods.*

he hath oppressed ; and he shall be forced with shame to restore with his own hands the goods he hath extorted from them.

11. *His bones
are full of the sin
of his youth, which
shall lie down with
him in the dust.*

11. His very Bones are full of pain and anguish. All which Punishments of his secret Sins shall stick to him till they bring him to his Grave.

12. *Though wickedness
be sweet
in his mouth,
though he hide it
under his tongue :*

12. Though Wickedness, like some dangerous meats, be pleasant in the acting, as they are in the chewing; so that a man is as desirous to continue it, as a Glutton is to keep a long relish of those sweet morsels upon his palate :

13. *Though he
spare it, and for-
sake it not ; but
keep it still within
his mouth :*

13. Though he will by no means part with it, when he is told the danger ; but still retains it, as the other doth that meat in his mouth, which he is told is no better then poison :

14. *Yet his
meat in his bowels
is turned, it is the
gall of asps within
him.*

14. Yet after it is committed it wrings and gripes the Conscience ; as those dainty bits, when they are swallowed, do the bowells:

the pleasure is turned into pain, the sweetness into such bitterness as brings the most sudden destruction.

15. His ill-gotten Goods, for instance, which he devoured with so much greediness and unsatiable desire, shall never thrive with him; but he shall be forced to refund them with a torment far exceeding the pleasure wherewith he got them: God himself shall violently force them from him, and all his other Riches together with them.

16. Which shall prove as great and as deadly a Torture to him, as if, when he squeezed the poor, he had suck'd the poison of Asps, or been bitten with a Viper.

17. This shall be his portion, in stead of the pleasures of Nature and Art; which he flattered himself would flow in several streams to him perpetually.

18. He may endeavour again with new labour to

15. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16. He shall suck the poison of asps: the viper's tongue shall slay him.

17. He shall not see the rivers, the fountains, the brooks of honey and butter.

18. That which he laboured for shall

shall be restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoyce therein.

19. Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away an house which he builded not:

20. Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21. There shall none of his meat be left; therefore shall no man look for his goods.

22. In the fulness of his sufficiency he shall be in streights: every hand of the wicked shall come upon him.

repair his broken fortune; but it shall be in vain: though he should get as much Riches as he had before his change, he shall have no joy in them.

19. When he hath with new Oppressions grinded the poor, and left them destitute, when he hath violently seized on a House, he shall not be able to build it.

20. When he hath turned, as we say, every stone, and been as restless as a woman in travail; all his pains shall bring forth nothing of that which he desired.

21. He shall have no more left him to eat, then he was wont to leave for others; which shall put him out of all hope of mending his condition.

22. The greater fulness you can suppose him to regain of worldly Goods, the more he shall be distressed; for the hand of every man whom he hath afflicted shall

lay hold on him to demand satisfaction.

23. God himself also shall disturb him in his Enjoyments, with the forest effects of his Divine Vengeance; which shall come pouring down from Heaven, when he thinks himself most secure.

24. He shall run from a lesser Danger to fall into a greater; as if one, avoiding the weapon in a man's hand, should be shot through with a bow of steel.

25. And though he should draw the shaft out of his body, and the wound in his bowels should be healed, he shall not escape so; for Terrors shall perpetually accompany him.

26. Nothing but dreadful Dangers shall wait for him in those places where he hoped for Safety: a Fire not kindled by man shall devour him; and the same Pestilence or Burning-fever shall take hold of the rest of his Family.

23. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him, while he is eating.

24. He shall flee from the iron weapon, and the bow of steel shall strike him through.

25. It is drawn and cometh out of the body; yea, the glistering sword cometh out of his gall; terrors are upon him.

26. All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27. Th

27. *The heaven shall reveal his iniquity: and the earth shall rise up against him.*

28. *The increase of his house shall depart, and his goods shall flow away in the day of his wrath.*

29. *This is the portion of a wicked man from God, and the heritage appointed unto him by God.*

27. The Heaven by Thunder, Lightning or Tempests shall declare it self his enemy; and the Earth by Wild beasts, or Serpents, or some other way, shall make war against him.

28. His whole Revenue shall melt away as waters poured out, in the day when God intends to punish him.

29. This is the portion which God the righteous Judge will allot to the Wicked: thus will the Almighty reward his Blasphemies, or his other proud and insolent words.

CHAP. XXI.

ARGUMENT.

To bring the Dispute to a speedier issue, Job (after a short preface, reproving their Incivility) comes close to the buisness: and doth not content himself merely with denying what they had said, but shews them where the fallacy in their Discourse lay; viz. in concluding an Universal from some Particulars. For he maintains, from as good History and Observations as they could produce, that, though God do make some Wicked men such examples of his Vengeance, as they had said, yet He lets others, and they of the vilest sort, Atheists and Deriders of Divine Providence, live prosperously, and die peaceably, and have stately Monuments built to perpetuate their Memory. In brief, he shews there is great variety in God's proceedings about the Punishment of the Wicked; which makes them so bold as they are in their Impiety. And seems to have respect to the History of Ishmael, who was a wild, or barbarous, man, grasping at all he could lay his hands on, and persecuting Isaac; and yet had XII Princes descended from him, settled in their several Fortresses, as we read *XVI. Gen. 12. XVII. 20. XXV. 16.* And it is possible, to the History of Eliphaz his
own

own Country: Esau his Ancestour being very rich, (XXXVI. Gen. 6, 7.) and having many Dukes, whose posterity afterward advanced themselves to the title of Kings, that sprang from him, before there was any King over the Children of Israel. XXXVI. Gen. 15, 31.

1. **B**UT *Job answered, and said,*

2. *Hear diligently my speech, and let this be your consolations.*

3. *Suffer me that I may speak; and after that I have spoken, mock on.*

4. *As for me,*

1. **B**UT *Job, who knew the falseness of this Assertion, (in which Zophar secretly struck at him,) That God always punishes Sinners in this manner, would not let it pass without Answer, and therefore said again unto them ;*

2. *Let me prevail with you, to attend better then you have done hitherto to my Discourse: Doe me this kindness, and it shall serve in stead of all the Consolations I promised my self from you.*

3. *Hear me patiently, and do not so hastily interrupt me as Zophar just now did; (XX. 2.) who, after I have done, may begin, if he please, to deride me again.*

4. *Have I not all this while*

while made my Appeal to God? why then do you interrupt me, and take upon you to pronounce that Sentence which I expect from Him alone? But if my Complaint had been to you, yet, seeing there is just cause for it, can I chuse but be vext to see you will not hear me patiently?

5. Consider well my Misery, and being astonisht at the greatness of it, and of your Rudeness, be so civil now as to impose silence on your selves, while I am speaking to you.

6. I am sure I my self am astonisht at the very remembrance of it: were I free from it, yet the thought of what is past makes every joynt of my body tremble.

7. Let me therefore again desire you to answer me this question more leisurely; If what you have said be true, how come we to see so many wicked men not onely enjoy all the Good things of this life, but grow old in

is my complaint to man? and if it were so, why should not my spirit be troubled?

5. *Mark me, and be astonished, and lay your hand upon your mouth.*

6. *Even when I remember, I am afraid, and trembling taketh hold on my flesh.*

7. *Wherefore do the wicked live, become old, yea, are mighty in power?*

8. *Their*

their enjoyment, and want no Honour or Power to which Riches can advance them?

8. *Their seed is established in their sight with them, and their off-spring before their eyes.*

8. Nay, live to see their Children settled in the World; yea, their Childrens children grow up like young plants before their eyes?

9. *Their houses are safe from fear, neither is the rod of God upon them.*

9. There is no body disturbs their Tranquillity in any of their habitations; nor doth God inflict any Punishment on them for their sins:

10. *Their bull gendreth and faileth not; their cow calveth, and casteth not her calf.*

10. But extends his care even to their Herds of Cattel; where the Kine never fail to conceive, and in due time bring forth their Calves, and do not miscarry.

11. *They send forth their little ones like a flock, and their children dance.*

11. And so do their flocks of Sheep, with whom their Wives may be compared; who bring forth their little ones as easily and as numerously: and their Children dance about their houses, like the little Lambs which skip about their fields.

12. *They take*

12. They lift up their voice,

voice, and sing to the timbrel and harp : they dance for joy at the sound of the pipe.

the timbrel and harp, and rejoyce at the sound of the organ.

13. In a word, they prolong their days to a great old age, in all manner of pleasure; and then do not lie long languishing on a bed of Sicknes or Pain, but go easily and suddenly to their grave.

13. They spend their days in wealth, and in a moment go down to the grave.

14. And yet these are the men that never think of God; or, if they do, presently bid those thoughts be gone; for they desire to have nothing to doe with Him or with his Laws.

14. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15. They know no such Being, they say, as the Almighty; nor do they owe Him any service: and if they should worship and serve Him, they do not believe they shall be a whit the better for it.

15. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16. Do not imagine that I am of their opinion; I know very well that they cannot make themselves rich and prosperous without

16. Lo, their good is not in their hand: the counsel of the wicked is far from me.

17. How

17. *How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.*

18. *They are as stubble before the wind, and as chaff that the storm carrieth away.*

19. *God layeth up his iniquity for his children: he rewardeth him, and he shall know it.*

20. *His eyes shall see his destruction, and he shall drink of the*

God; and therefore far be it from me to joyn with them in their Impiety.

17. But yet, I say, how oft is it that we see the Joy of these Wicked men extinguished? Sometimes indeed God takes a speedy Vengeance on them; but it is not his usual course to destroy them, and to give them such Plagues and Torments (as you speak of) for their portion.

18. We do not see them so frequently, as you say, driven away like Stubble before the wind, and all their Estates scattered like the Chaff which is blown away with a storm.

19. And when doth God punish the Iniquity of the wicked in his Children, (as you pretend he always doth XX. 10.) and that while he lives and beholds it himself?

20. It is not such a common thing as you make it, for him to see his own Ruine, and to feel the effects
of

of the dreadfull wrath of the Almighty.

21. As for what befalls his Children when he is dead, he concerns not himself: it is nothing to him though they be cut off in their most flourishing estate.

22. Shall we be so bold as to instruct God how to govern the World? and tell Him He is not just, unless He punish the Wicked when we expect it? He judges the highest Beings, and therefore knows sure how to govern us.

23. Who must not think to tie Him to our Rules. For one man dies in the highest and firmest worldly Prosperity, meeting with nothing all his days to disturb his Quiet and Tranquillity:

24. Health as well as Riches accompany him to his grave; his Ribs are fat, and his Bones full of marrow, even in his old age:

25. When another man (who perhaps is better then

wrath of the Almighty.

21. For what pleasure hath he in his house after him, when the number of his moneths is cut off in the midst?

22. Shall any teach God knowledge? seeing he judgeth those that are high.

23. One dieth in his full strength, being wholly at ease and quiet.

24. His breasts are full of milk, and his bones are moistened with marrow.

25. And another dieth in the bitter.

bitterness of his soul, and never eateth with pleasure.

26. *They shall lie down alike in the dust, and the worms shall cover them.*

27. *Behold, I know your thoughts, and the devices which ye wrongfully imagin against me.*

28. *For ye say, Where is the house of the prince? and where are the dwelling-places of the wicked?*

29. *Have ye not asked them that go by the way? and do ye not know their tokens?*

he) dies in great Pain and Anguish; after a miserable Life, in which he never enjoyed any Pleasure.

26. They shall both alike have the Dust for their bed, and Worms for their covering; and no distinction, that we can see, be made between them.

27. I am sensible that in all this I very much contradict your thoughts; which are as well known to me as to your selves: I see by what Arguments you are studying to oppress me.

28. I hear you say within your selves, What is become of the House of Job, who lived like a Prince? what difference is there between him, and those wicked men whose Dwelling-places are destroyed?

29. But let me answer you; or rather go and ask the first passengers you meet with, (for it is a thing vulgarly known, and they are not interested in our Disputes,) let them tell you
K their

their observations about
God's Providence :

30. Which all agree in
this, that the Wicked is spared
very often in a common
Calamity ; though it be very
general as well as terrible,
yet many of them escape it.

31. Which makes the
Wicked so bold , that none
dare reprove him : much
less is he in danger of being
punished for his Offences,
since God spares him , and
Man dreads him.

32. The Pomp of his
Funeral is answerable to the
Splendour wherein he lived ;
and a stately Monument is
raised to preserve his memory,
and represent him as
if he were still living.

33. There he lies quietly
in the earth, and none disturbs
his ashes: he suffers
nothing but what all men
shall do after him, as innumerable
have done before
him.

34. See then how ill you
discharge the office of Comforters,
whose Answers have

30. *That the wicked is reserved to the day of destruction ; they shall be brought forth to the day of wrath ?*

31. *Who shall declare his way to his face ? and who shall repay him what he hath done ?*

32. *Yet shall he be brought to the grave, and shall remain in the tomb.*

33. *The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.*

34. *How then comfort ye me in vain , seeing in*

your

*your answers there
remaineth false-
hood?*

so little truth in them. For you maintain that Prosperity is the inseparable companion of Piety; when everybody can tell you, that none flourish more then the Wicked, and that Calamities are common to all mankind.

C H A P. XXII.

A R G U M E N T.

Though Job had clearly stated the Controversy in the foregoing Chapter, yet Eliphaz would not yield; but begins the Combate a third time, without any ground at all, but a pure mistake, as I have expressed it in the first verse. And to avoid the Reproof, which had been given him, of repeating merely the same things; he now brings in a catalogue, though without any proof, (so much was his anger and bitterness increased,) of the particular Sins, both against God and against his Neighbour, of which he supposes Job to have been guilty. Else, he still boldly concludes, God would not have punished him with such severity, that there was not a greater instance of his Indignation to be found

any-where ; unless it was in the Old World, and in Sodom. Yet he hath so much Moderation, that he invites him at last to Repentance, and promises him the happy fruit of it ; as he had done in his first Speech, but not in his second. Nay, he tells him, in conclusion, for his incouragement, that he should be able to doe as much for a Nation, as Ten righteous men, could they have been found there, might have done for Sodom.

1. **T**HEN Eliphaz, not being able to deny all this, and yet not minding the scope of it, (but imagining *Job* had accused the Divine Providence of Injustice, in suffering the Wicked to prosper, and the Righteous to be afflicted,) grew very angry, and said,

2. Is God ever the better for any thing that we doe ? Because a wise man receives great benefit by his Vertue, shall we think that God is a Gainer by it too, and that He is bound to reward it ?

3. Doth He, who needs nothing, (being Possessour of all things,) desire thou shouldst be righteous for His

1. **T**HEN Eliphaz the Temanite answered, and said,

2. Can a man be profitable unto God, as he that is wise may be profitable unto himself ?

3. Is it any pleasure to the Almighty, that thou art righteous ? or

*is it gain to him,
that thou makest
thy ways perfect?*

*4. Will he re-
prove thee for fear
of thee? will he
enter with thee
into judgment?*

*5. Is not thy
wickedness great?
and thine iniqui-
ties infinite?*

*6. For thou
hast taken a pledge
from thy brother
for nought, and
stripped the naked
of their cloathing.*

*7. Thou hast
not given water to
the weary to drink,
and thou hast*

own advantage? or will it
turn to His profit, if thou
livest never so unblamea-
bly?

4. Or, on the contrary,
is He afraid thou shouldst
hurt Him by thy Sins, and
will therefore punish them?
Is this the reason that He
now afflicts thee, to prevent
the damage they might doe
Him?

5. Are not rather thy
Sins against God and against
Men so great and so num-
berless, that no other Cause
is to be sought of thy sore
and multiplied Punish-
ments?

6. For (to begin with
those against Man) thou
hast been a Tyrant, and
exacted Pawns of thine own
Kindred for little or no-
thing: and hast stript even
those of their Garments, who
had no more but just to co-
ver their nakedness.

7. Thou hast been hard-
hearted to the weary Tra-
veller, when thou sawest
him ready to die with
thirst

thirst or with hunger.

*withholden bread
from the hungry.*

8. But as for the Great and the Powerfull, all thy estate was at his service : if he brought the title to any Land in question, he was sure to carry the cause by thy Favour to him.

*8. But as for
the mighty man,
he had the earth,
and the honourable
man dwelt in
it.*

9. When at the same time the poor Widows and Orphans (whose protection God hath in a special manner commended to us) could not obtain the favour of having Justice done them ; but were crush'd and broken by thee, and had all the means of defending themselves taken from them.

*9. Thou hast
sent widows away
empty, and the
arms of the fatherless
have been
broken.*

10. Thou art guilty, sure enough, of some such Sins as these, which are the cause that now thou art beset with these Calamities, and most dreadfull Plagues have on a sudden confounded thee.

*10. Therefore
snares are round
about thee, and
sudden fear troubleth
thee ;*

11. Oh thy Blindness ! dost thou not yet see how God hath proportioned thy Punishment to thy Crimes ? hath the depth of the Af-

*11. Or darkness
that thou
canst not see, and
abundance of waters
cover thee.*

flictions wherein thou art
plung'd quite taken away
all sense from thee ?

12. *Is not God
in the height of
heaven ? and be-
hold the height of
the stars, how high
they are.*

12. Is not God above the
Heavens ? behold, He is
the Head and Governour of
the Stars, although they be
so high ; and therefore how
shouldst thou think to escape
his Justice ?

13. *And thou
sayest, How doth
God know ? can
he judge through
the dark cloud ?*

13. But perhaps thou fan-
siest (such is thy Impiety
against Him, as well as Cru-
elty to thy Neighbour)
that, because He is so high,
He minds not what is done
here below : or that He can-
not discern the difference of
things so very remote,
through such a mist as is be-
tween us.

14. *Thick clouds
are a covering to
him, that he seeth
not ; and he wal-
keth in the circuit
of heaven.*

14. He is wrapt, thou
imaginest, in such thick
Clouds, that they obscure
us from his sight : or He is
confined to the Heavens, and
so buisied in their affairs,
that He hath no leisure to
attend to ours.

15. *Hast thou
marked the old
way which wicked*

15. But didst thou never
observe, or hast thou for-
gotten, the course of the

old Atheistical World, who ran licentiouslly into all manner of Wickedness?

men have troden?

16. To whom God therefore put a stop, by destroying them before their time, and carrying them quite away with the Flood, when they thought themselves firmly settled in the earth;

16. Which were cut down out of time, whose foundation was overflowed with a flood.

17. And were saying, (as thou wouldst have us believe the wicked now do, and yet prosper, XXI. 14.) We have nothing to do with God, nor He with us. Dost thou remember what God then did to them, for their horrid Ingratitude to him,

17. Which said unto God, Depart from us: and what can the Almighty doe for them?

18. Who had filled their houses with all manner of good things? O vile wretches! whose wicked thoughts I abhor as much as thou thyself, (XXI. 16.)

18. Yet he filled their houses with good things: but the counsel of the wicked is far from me.

19. Whose overthrow Noah and his Family beholding, rejoiced in God's righteous Judgment: That innocent man derided their Incredulity.

19. The righteous see it, and are glad: and the innocent laugh them to scorn,

20. Whereas

20. *Whereas our substance is not cut down, but the remnant of them the fire consumeth.*

21. *Acquaint now thy self with him, and be at peace : thereby good shall come unto thee.*

22. *Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.*

23. *If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles.*

20. Whereas we, who believe God's Care and Providence, are untouch'd in our Estates; when the reliques of those impious men are devoured by Fire from Heaven.

21. Let me advise thee therefore, (whom God hath not yet quite consumed,) to joyn thy self to the society of the Righteous, and to become like *Noah*: then be secure, and doubt not but by that means all Happiness shall return to thee.

22. Do not refuse the Instruction which such men give thee from God; but heartily embrace it, and faithfully preserve it to be the rule of thy Life.

23. Thou shalt soon feel the comfortable fruits of it: for if thou return to the Almighty, who hath laid thee thus low, He will return to thee, and raise thee up as high as ever: He will pardon thine Iniquity, and remove the Punishment of it far from thee and thine.

24. Thou

24. Thou shalt recover all thy Losses with usury ; and no more value gold then the dirt , on which it shall lie ; nor the purest gold more then the pebbles in the brook.

25. Thou shalt be at no pains to secure thy vast Heaps of gold and silver ; because thy Almighty Restorer, who gave them to thee, will defend them better then the strongest fortrefs, and be Himself thy Treasure.

26. For then thou shalt be so far from doubting of his Care over thee, that thou shalt delight to think how He loves thee : thou shalt not be dejected any more , but confidently and chearfully expect his Blessing on thee.

27. Thou shalt ask nothing of Him, but thou shalt obtain it ; and have abundant cause to be continually giving thanks to Him, for his bounteous Goodness in fulfilling thy desires.

24. *Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brook.*

25. *Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.*

26. *For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.*

27. *Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.*

28. *Thou*

28. *Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.*

29. *When men are cast down, then thou shalt say, There is lifting up: and he shall save the humble person.*

30. *He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.*

28. Thou shalt accomplish whatsoever thou designest, and all thy undertakings shall be prosperous.

29. Thou shalt pray to God also to lift up others, who are in a low condition; and He shall grant thy petitions, by delivering him that is depressed.

30. Yea, a whole Country shall owe its safety to thy Innocence: it shall be delivered by thy pious Prayers and blameless Actions.

C H A P. XXIII.

A R G U M E N T.

To the foregoing Discourse of Eliphaz Job thought at first to make no Answer, but only by complaints of their Injustice, and fresh Appeals to God: by whom he desires, more earnestly than ever, to be tried; being assured that He would acquit him. And though for the present God was not pleased to give him audience, (of which he complains with too much passion;) yet he maintains that hope, which began to appear in his Soul, (in his last Discourse with Bildad Ch. XIX.) that God would at last clear him from all the Aspersions which were cast upon him.

I. **T**HEN Job, hearing his Person thus defamed, and his Discourse perverted, renewed his Complaints, and said,

2. Still my just Defence of my self is judged to be Rebellion against God: which renders my Sufferings heavier then all my Sighs and Groans can express:

3. And makes me once more appeal to God, and

I. **T**HEN Job answered, and said,

2. Even to day is my complaint bitter: my stroke is heavier then my groaning.

3. Oh that I knew

knew where I might find him ! that I might come even to his seat !

4. *I would order my cause before him, and fill my mouth with arguments.*

5. *I would know the words which he would answer me, and understand what he would say unto me.*

6. *Will he plead against me with his great power ? No, but he would put strength in me.*

7. *There the righteous might dispute with him ; so should I be delivered for ever from my judge.*

8. *Behold, I go forward, but he is not there ; & backward, but I cannot perceive him :*

with I could be admitted into his presence, (so free I am from the conscience of any Guilt,) and approach even to his Judgment-seat.

4. I would set before Him the Justice of my Cause ; and fill my mouth with Confutations of your false Accusations.

5. I would press to know his Judgment of me, and diligently attend to the Sentence which He would pass upon me.

6. Do you think He would make no other use of his absolute Power then to oppress me ? I cannot believe it ; He would rather imploy it to support me ;

7. Till at his Bar I had proved my self a Righteous person, and been perfectly acquitted by him my righteous Judge.

8. But all these, alas ! are vain Wishes ; for which way soever I turn my self, whether to the East or to the West, I cannot see Him

Him appear to doe me right.

9. He works and moves invisibly in all other quarters of the world ; but I can discover nothing He does to clear my Innocence.

10. My onely comfort is, that, though I cannot know all *his* Ways, yet He, being every-where , knows the whole course of *my* Life : and when He hath proved me by these Afflictions, as gold is by the fire , I doubt not I shall be cleared from these Imputations which you lay upon me.

11. I am sure I have ever followed his guidance, and so stedfastly observed his Commandments , that no temptation hath made me swerve from them.

12. I have prevented the Advice you give me , (XXII. 22.) having never done otherwise then He bid me , and laid up his words more carefully then my necessary provision for this life.

9. *On the left hand , where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.*

10. *But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.*

11. *My foot hath held his steps, his way have I kept, and not declined.*

12. *Neither have I gone back from the commandment of his lips, I have esteemed the words of his mouth more then my necessary food.*

13. *But*

13. But he is
in one mind, and
who can turn him?
and what his soul
desireth, even that
he doeth.

14. For he per-
formeth the thing
that is appointed
for me: and many
such things are
with him.

15. Therefore
am I troubled at
his presence: when
I consider, I am a-
fraid of him.

16. For God
maketh my heart
soft, and the Al-
mighty troubleth
me:

17. Because I
was not cut off be-

13. But for the present
this doth not at all move
Him to relieve me: He con-
tinues his purpose, (what-
ever it be,) and none can
alter it, no more then they
can hinder the fulfilling of
it.

14. For what He hath
resolved to inflict upon me,
that I find He will accom-
plish: and many such things
as these He doeth, of which
He will not give us the rea-
son.

15. This terrifies me,
when I reflect upon it, not-
withstanding my Innocence:
I tremble at the thoughts of
his absolute Power and un-
searchable Wisdom, which
may think fit still to conti-
nue these Afflictions;

16. Which by the weight
of them have broken my
spirit, and made me so ti-
morous, that I cannot but
dread the danger I am in of
suffering more from his Al-
mighty hand.

17. For still He keeps me
alive under all these Evils
which

which I endure ; and will not let me have the favour to die by that hand which strikes me so severely.

*fore the darkness,
neither hath he
covered the dark-
ness from my face.*

CHAP. XXIV.

ARGUMENT.

Upon farther consideration Job thought good again to confute their rash Assertion, about the Plagues which always befall the Wicked, by an Induction of particulars that prove the contrary. Among which, the wild Arabs, he tells them, are a notorious instance, whose profession is Rapine, and yet they thrive and prosper in it ; v. 5, &c. And so do the more civiliz'd Oppressours, of whom he says something before, and again v. 11, 12. Where he seems to reflect upon hard Landlords, and griping Merchants and Traffiquers in cities. To whom he adds Murtherers, Adulterers, Pirates, with several other wicked Villains, (in the conclusion of the Chapter,) who notwithstanding die like other men, and are not called to an account, for their enormous Crimes, in this present World.

I. **B**UT, to answer a little what you have so often asserted ; If Punish-

I. **W**HAT, seeing times are not hid-
den

den from the Almighty, do they that know him, not see his days?

2. Some remove the landmarks; they violently take away flocks, and feed thereof.

3. They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4. They turn the needy out of the way: the poor of the earth hide themselves together.

ments from the Almighty be so apparent and visible upon the Wicked, why do not they who are truly Pious see these publick and open Judgments?

2. Especially when the Wickedness of some of them is so notorious, that they violate all known Rights; seizing on the Lands of their Neighbours, taking away their Cattel, and (not content with that) owning it when they have done, by putting them openly into their pastures?

3. If a poor Fatherless child have an Ass left him to carry his burthens, they drive it away on some pretence or other; and have no more mercy then to take of the Widow, for the security of her debt, the onely Oxe she hath wherewith to plough her ground.

4. They offer Abuses to helpless people upon the high-way: so that the meaner sort dare not appear, for fear of their Insolence or their Violence. L 5. And

5. And you shall see others of them who (making Pillage their trade) leave the Cities and Towns, and go to skulk in Forests and desert places; where becoming wild and savage, they live on Rapine and Spoil; in which they are so diligent, that those Wilderesses (where they neither plough nor sow) maintain their families.

6. For they make Inrodes, out of those Woods, into the neighbouring Fields and Vineyards; and thence wickedly carry away the Corn and the Grapes, never regarding who is the owner of them.

7. They spare not the poor Reapers and Vintagers; but, stripping them to their very skin, leave them never a rag to defend them from the cold, when they go to rest after their wearisome labours.

8. They are exposed (poor wretches!) to the injury of the weather, as they

5. Behold, as wild asses in the desert goe they forth to their work, rising betimes for a prey: the wilderness yieldeth food for them and for their children.

6. They reap every one his corn in the field: and they gather the vintage of the wicked.

7. They cause the naked to lodge without cloathing, that they have no covering in the cold.

8. They are wet with the showers of the

moon-

mountains, and embrace the rock for want of a shelter.

9. *They pluck the fatherless from the breast, and take a pledge of the poor.*

10. *They cause him to go naked without cloathing, and they take away the sheaf from the hungry:*

11. *Which make oyl within their walls, and tread their wine-presses, and suffer thirst.*

12. *Men groan from out of the city, and the soul of*

lie asleep at the foot of mountains: they have no whither to run, but into Caves and Holes of rocks; where they endeavour to throwd themselves, when they see a Tempest coming.

9. Nay, the Persons of men are not safe from the violence of these Outlaws: but they snatch away young Children from their Mothers breasts; and carry away the Poor (pretending they owe them something) to make them their Slaves.

10. Whom when they have stolln, they will not allow so much as Cloaths to cover their nakedness; nor let him that is ready to starve eat of the Sheaf which he hath gleaned.

11. They cause these miserable creatures to press out their oyl and their wine in their Cellars; but let them not tast a drop, though they be ready to die with thirst.

12. Whole Cities groan under the Oppression of some or other of these wic-

ked men, and cry out like those that are dying of their wounds: and yet God, who knows all this, doth not make them examples of his Displeasure, nor can we tell when He will punish them for their Injustice and Cruelty.

13. The world would be very empty, if He should destroy all such persons; for besides these open, there are more secret Sinners, who look upon the light as their Enemy: They dare not be seen in the day-time; or if they be espied, they presently seek to hide themselves, that they may not be discovered.

14. The Murtherer, for instance, rises before the Sun, to kill those whose poverty calls them up to early labour; and then lurking all day in the close thickets and woods, he turns Robber, and rifles rich mens houses in the night.

15. The Adulterer also, whose eye hath let an un-

the wounded crieth out: yet God layeth not folly to them.

13. *They are of those that rebell against the light: they know not the ways thereof, nor abide in the paths thereof.*

14. *The mur-therer rising with the light, killeth the poor and needy, and in the night is as a thief.*

15. *The eye also of the adulterer waiteth*

waiteth for the twilight, saying, No eye shall see me; and disguiseth his face.

lawfull love into his heart, waits for the dusk of the evening, to favour his leud desire : Then he hopes nobody he meets withall will know him ; but lest they should, he wraps his face in his cloak to prevent discovery.

16. *In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light.*

16. And, when all are at rest, he will dig through the walls of houses, if there be no other way to come at the Adulterers : The assignment was made between them in the day-time, and the place then mark'd out, at which he may most easily enter ; but it is the night which brings them together, to act the works of darkness.

17. *For the morning is to them even as the shadow of death : if one know them, they are in the terrours of the shadow of death.*

17. These are their delight ; and if they chanceto sleep too long together, and the morning surprise them, they are ready to die with fear : if any one know them, they are in the very agonies of death.

18. *He is swift as the waters,*

18. To this wicked crue you may adde the Pirate,
L 3 who

who robs upon the Sea, and runs from one little creek to another in swift ships : which bring him in so much riches, that he despises the employment of those who till the earth and plant vineyards, as poor and unprofitable.

19. And yet all these, after they have spent their life in such horrid Villanies, do not die of lingring and tormenting Diseases ; but go down to the grave as easily as Snow-water sinks into the dry ground when it is melted by the Sun.

20. God sets no such mark of his Displeasure upon him, but that his Mother may soon forget him : The hand of Justice doth not hang him on a gibbet for the birds to feed on ; but he is carried to his grave like other men, to be the sweet food of worms. There he lies quietly, and neither he nor his Wickedness are any more remembered then a Tree which is broken all to shivers.

their portion is cursed in the earth : he beholdeth not the way of the vineyards.

19. Drought and heat consume the snow-waters : so doth the grave those which have sinned.

20. The womb shall forget him, the worm shall feed sweetly on him, he shall be no more remembered, and wickedness shall be broken as a tree.

21. *He evil in-
treateth the barren
that beareth not :
and doeth not good
to the widow.*

22. *He draw-
eth also the migh-
ty with his power :
he riseth up, and
no man is sure of
life.*

23. *Though it
be given him to be
in safety, whereon
he resteth ; yet his
eyes are upon their
ways.*

24. *They are
exalted for a little
while , but are
gone, and brought
low ; they are ta-
ken out of the way,
as all other, and
cut off as the tops
of the ears of corn.*

21. This is true even of him who, to hide his Villany, kills the Child in the womb of her whom he hath deflowred ; and when he hath abused a poor Widow, makes her no satisfaction.

22. The greatest persons are not able to stand before him : When he rises up to assassinate, there is no man, be he never so strong, is sure of his life.

23. Though he give you his hand, and promise you security so solemnly, that you think you may rely upon him ; yet he watches all occasions, and lies in wait secretly, to doe you mischief.

24. Thus these Impious men flourish and are lifted up above all other ; and then they depart the world without any Punishment : They are laid down and shut up in their Graves like all other men ; nay, they die as easily (without those tedious pains which some endure) as the top of an Ear

of corn is cropt with your hand.

25. All this I know to be so true, that I challenge all the World to disprove me : I am sure it is not in any man's power to shew that my Discourse is frivolous.

25. And if it be not so now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

ARGUMENT.

The foregoing Discourse of Job, in the XXIV. Chapter, was so undeniable, that Bildad begins to break off the Dispute. For he says not a word to it, but onely advises him to speak more reverently of the Majesty of God, then, he imagined, he had done in his appeal to him Chap. XXIII.

1. **T**HEN Bildad, (whose turn it was to speak,) being unable to refute what Job had said, onely desired him in a few words, to beware how he reflected upon the Justice of God, or imagined himself to be just if He exami-

1. **T**HEN answered Bildad the Shubite, and said,

2. Domi-

ned him. The words were these.

2. *Dominion and fear are with him ; he maketh peace in his high-places.*

2. Take heed what thou sayest of God , the Sovereign of the World , who ought to be worshipped by thee with the most awfull reverence ; as He is in the Heavenly places, wherethey never rebell against his orders.

3. *Is there any number of his armies ? and upon whom doth not his light arise ?*

3. Hath He not innumerable troupes of Angels and other Creatures , all ready to execute his pleasure ? And where is the man that is out of the verge of his all-overspreading Providence ?

4. *How then can man be justified with God ? or how can he be clean that is born of a woman ?*

4. Why then doth such a pitifull wretch as he talk of his Righteousness , before this glorious Majesty ? He forgets sure the condition of his Birth , who pretends to Purity in his sight.

5. *Behold even to the moon , and it shineth not ; yea, the stars are not pure in his sight.*

5. Let a man lift up his eyes as high as the Moon , nay , look as far as the Sun and the Stars of Heaven , he shall find that they have their Spots ; nay , in His pre-

of corn is cropt with your hand.

25. All this I know to be so true, that I challenge all the World to disprove me : I am sure it is not in any man's power to shew that my Discourse is frivolous.

25. And if it be not so now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

ARGUMENT.

The foregoing Discourse of Job, in the XXIV. Chapter, was so undeniable, that Bildad begins to break off the Dispute. For he says not a word to it, but onely advises him to speak more reverently of the Majesty of God, then, he imagined, he had done in his appeal to him Chap. XXIII.

1. **T**HEN Bildad, (whose turn it was to speak,) being unable to refute what Job had said, onely desired him in a few words, to beware how he reflected upon the Justice of God, or imagined himself to be just if He exami-

1. **T**HEN answered Bildad the Shubite, and said,

2. Domi-

ned him. The words were these.

2. *Dominion and fear are with him ; he maketh peace in his high-places.*

2. Take heed what thou sayest of God , the Sovereign of the World , who ought to be worshipped by thee with the most awfull reverence ; as He is in the Heavenly places, where they never rebell against his orders.

3. *Is there any number of his armies ? and upon whom doth not his light arise ?*

3. Hath He not innumerable troupes of Angels and other Creatures , all ready to execute his pleasure ? And where is the man that is out of the verge of his all-overspreading Providence ?

4. *How then can man be justified with God ? or how can he be clean that is born of a woman ?*

4. Why then doth such a pitifull wretch as he talk of his Righteousness , before this glorious Majesty ? He forgets sure the condition of his Birth , who pretends to Purity in his sight.

5. *Behold even to the moon , and it shineth not ; yea, the stars are not pure in his sight.*

5. Let a man lift up his eyes as high as the Moon, nay, look as far as the Sun and the Stars of Heaven, he shall find that they have their Spots ; nay , in His pre-

presence, have no lustre at all.

6. What can be expected then from miserable Man or his posterity; who, being full of Corruption whilst they live, can be nothing but Rottenness when they are dead?

6. *How much less man that is a worm, and the son of man which is a worm?*

CHAP. XXVI.

ARGUMENT.

Job bearing Bildad wander so far from the business, derides his grave affectation of Wisdom; and tells him that, though he talk'd as if he thought himself fit to be a Coadjutour to God Almighty, yet, as his Discourse was impertinent, so it was but mean and flat, in comparison with what he was able to speak himself, concerning the Omnipotent Wisdom of God: which he sets forth in a far more lively manner.

1. **T**O this Job replied almost as briefly; saying,

2. O wonderfull Advo-

1. **B**UT Job answered, and said,

2. How hast thou

*thou helped him
that is without
power ? how sa-
vest thou the arm
that hath no
strength ?*

3. *How hast
thou counselled
him that hath no
wisdom ? and
how hast thou
plentifully decla-
red the thing as
it is ?*

4. *To whom
hast thou uttered
words ? and whose
spirit came from
thee ?*

5. *Dead things
are formed from
under the waters,
and the inhabi-
tants thereof.*

6. *Hell is un-*

cate ! How excellently hast
thou defended Him who
hath no need of thy help ?
Dost thou think to doe the
Almighty any service by
such Discourses ?

3. What admirable Ad-
vice wouldst thou give Him
in his Government of the
world, if He would admit
thee to be his Counsellour,
who imaginest, no doubt,
thou aboundest with Wise-
dom, and hast hit the very
mark ?

4. Dost thou think me
ignorant of such things as
these ? or canst thou pre-
tend to any extraordinary
inspiration concerning them ?

5. I know, as well as thou
canst inform me, the Power
of God ; which appears not
onely in the Heavens, (to
which thou biddest me
look,) but even in the low-
est parts of the Earth : where
vast giant-like Creatures are
formed under the water,
whose inhabitants are innum-
erable.

6. Nor is his Knowledge,
I am

I am sensible, less then his Power ; but penetrates into the greatest depths: the very dead, who are quite removed out of our sight, being perfectly visible unto him.

7. Who by his wonderful Power and Wisdom stretches out the whole World from the one Pole to the other : which He alone sustains ; as He doth this globe of Earth hanging in the Air, without any thing to support it.

8. It is He who binds up the fluid Waters, as it were in bags, and keeps them a long time hanging in the Clouds: through which they do not burst all at once, but distill by drops to moisten the earth in due season.

9. These Clouds He spreads before the glorious face of Heaven , to restrain the beams of the Sun from scorching the earth.

10. He hath inclosed the waters of the Sea in shores ; and so exactly compassed

*ksd before him ,
and destruction
hath no covering.*

*7. He stretcheth
out the north over
the empty place ,
and hangeth the
earth upon no-
thing.*

*8. He bindeth
up the waters in
his thick clouds ,
and the cloud is
not rent under
them.*

*9. He holdeth
back the face of
his throne , and
spreadeth his cloud
upon it.*

*10. He hath
compassed the wa-
ters with bounds,
untill*

*untill the day and
night come to an
end.*

them about, that as long
as the world lasts they
shall not be able (be they
never so furious) to exceed
those bounds, but shall break
all their rage against them
into froth.

11. *The pillars
of heaven tremble,
and are astonished
at his reproof.*

11. And yet the highest
Mountains, which look as
if they were the pillars and
supporters of the Heavens,
quake and tremble, when
He thunders and lightens
upon them.

12. *He divi-
deth the sea with
his power, and by
his understanding
he smiteth through
the proud.*

12. By his Power He rai-
ses a Tempest, which makes
great furrows in the Sea,
and divideth, as it were,
one part of it from another:
and (such is his Wisdom)
He knows how to appease it
again, and depress its proud
waves into the deadeft calm.

13. *By his spi-
rit he hath gar-
nished the hea-
vens; his hand
hath formed the
crooked serpent.*

13. Finally, by his wise
contrivance the Heavens
were adorned, and made
thus beautifull, as we be-
hold them: His Power made
the Milky way, (and other
celestial Signs,) whose win-
dings are so admirable.

14. *Lo these*

14. And yet these are
but

but very small parcells of his Works : For, alas ! it is very little that such as we can comprehend of Him ; but the utmost force of his Power is past all understanding.

are parts of his ways, but how little a portion is heard of him ? but the thunder of his power who can understand ?

C H A P. XXVII.

A R G U M E N T.

As Bildad began to decline the Dispute, so Zophar quite gives it over : either looking upon Job as incurably obstinate, or (as we might more charitably conceive, were it not for what we read XXXII. 1.) being convinced he had more reason on his side. Whose silence so raised the spirit of Job, that he now triumphs over his Opponents : as the word M A S C H A L, which we render P A R A B L E, may denote. For it signifies among the Hebrews, an elegant ingenious kind of speech ; excelling, and, as it were, domineering over, all other, in its pithiness, or neatness, or some other rare quality. Such is the following Discourse of Job, which begins (in this Chapter) with a vehement Protestation, that he would never desert his Plea ; nor yield to their Doctrine, that a remarkable Vengeance always attends upon

upon Wickedness in this world : though he grants, and largely here asserts, that sometimes there doth.

1. **M**oreover *Job continued hisparable, and said,*

2. *As God liveth, who hath taken away my judgment, and the Almighty, who hath vexed my soul ;*

3. *All the while my breath is in me, and the spirit of God is in my nostrils,*

4. *My lips shall not speak wickedness, nor my tongue utter deceit.*

5. *God forbid that I should justify you : till I die, I*

1. **A**FTER *Job* had made some pause, and *Zophar* (whose turn it was now to speak) had nothing at all to reply, He proceeded with greater eloquence then ever to assert his Innocence ; saying,

2. I protest by the Eternal God, who, for the present, will not judge my Cause ; by the Omnipotent Lord of the world, who hath loaded me with so many Afflictions, that they have taken away all the pleasure of Life from me :

3. I protest, I say, that as long as I have breath in my body, and He shall enable me to speak a word,

4. My tongue shall be the faithfull interpreter of mine heart, and I will never speak otherways then I think.

5. Therefore never hope I will yield to your Opinion, which I know to be false :
no,

no, I abhor the thought of it, and will sooner die then confess the Guilt which you charge me withall.

will not remove my integrity from me.

6. You shall never extort that from me, but I will resolutely maintain my Righteousness, and not be persuaded by any reasons to desert its defence: my Conscience doth not hitherto accuse me, and it shall never upbraid me hereafter, for betraying mine Innocence.

6. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

7. And let me tell you, he that sets himself against me, and would have me thought wicked, shall be found so himself in the end: I say again, he shall prove himself unrighteous sooner then me;

7. Let mine enemy be as the wicked; and he that riseth up against me, as the unrighteous.

8. Who know very well, it is madness for a man to counterfeit Piety, when he hath none: for though he may get Riches by that pretence while he lives, yet what hope hath he when he dies?

8. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9. Nay before that, when

9. Will God hear

*hear his cry when
trouble cometh up-
on him ?*

10. *Will he de-
light himself in
the Almighty ?
will he always call
upon God ?*

11. *I will teach
you by the hand of
God : that which
is with the Al-
mighty will I not
conceal.*

12. *Behold, all
ye your selves have
seen it, why then
are ye thus altoge-
ther vain ?*

13. *This is the
portion of a wic-
ked man with God,
and the heritage of
oppressours, which
they shall receive*

any Calamity comes upon him, will God give any regard to the cries of one who regarded Him so little ?

10. Or will he himself have the confidence to go to God ; and expect any comfort from Him ? will he not rather despond in such a case, and cease to call upon Him ?

11. Do not disdain to learn of me, and I will make you understand what God doeth with the Wicked ; and discover to you some of the secrets of his Almighty Providence.

12. Behold, there is not one of you but hath by his own experience found what I am about to say to be certainly true ; and yet, such is your vanity, you will defend an ungrounded opinion.

13. I grant that a Wicked man (but not all Wicked men, as you maintain) doth sometimes receive such Punishment from God as he deserves : which might make

M

other

other tyrannical Oppressours
fear to meet with the same
Vengeance.

14. We have seen, for
instance, his numerous po-
sterity fall by the sword of
Justice or War; or by the
fury of a popular Tumult:
and they who escaped were
reserved to perish with cru-
el Hunger;

15. Or else with such pe-
stilential Diseases, that none
would adventure to bury
them, nor did their widows
survive to lament them.

16. So that if he have
treasured up such heaps of
Riches, that he values silver
no more then dust, nor
costly apparel and furni-
ture then the mire of the
street;

17. He shall have onely
the trouble of gathering
them together, but none of
his shall enjoy them: God
shall translate all these Trea-
sures to another family, who
shall doe more good with
them.

18. He builds a goodly

of the Almighty.

14. If his chil-
dren be multipli-
ed, it is for the
sword: and his off-
spring shall not
be satisfied with
bread.

15. Those that
remain of him shall
be buried in death:
and his widows
shall not weep.

16. Though he
heap up silver as
the dust, and pre-
pare raiment as
the clay;

17. He may
prepare it, but the
just shall put it on,
and the innocent
shall divide the sil-
ver.

18. He buildeth
his

his house as a moth, and as a booth that the keeper maketh.

Fabrick, out of which he is as easily shaken as a moth out of a garment: and it shall not be more durable then the booth, which is made for him that keeps the fruits of a garden.

19. *The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.*

19. And when he dieth, he shall have no Monument made for him: nay, while he lives it so falls out, that he looks about him, and sees that every-body hath deserted him.

20. *Terrours take hold on him as waters, a tempest stealeth him away in the night.*

20. Innumerable Terrours then break in upon him and surprise him, like an Inundation of waters; the Divine Vengeance, like a violent Tempest, unexpectedly hurries him away.

21. *The east-wind carrieth him away, and he departeth: and, as a storm, hurleth him out of his place.*

21. Some pestilent Vapour blasts him irrecoverably; and as certainly kills him, as a Whirlwind hurls things out of their place.

22. *For God shall cast upon him, and not spare: he would fain flee out of his hand.*

22. Or God shall send some other Mischiefs so fast upon him, (without any pity to him, who had none for others,) that all the attempts shall be in vain,

which he makes to escape
the Vengeance.

23. At which the beholders shall rejoyce, and applaud God's righteous Judgment: (which I confess He sometimes executes :) They shall hiss at his Name when he is dead, in that very place where he hath been so much magnified.

23. Men shall
clap their hands
at him, and shall
hiss him out of his
place.

CHAP.

C H A P. XXVIII.

A R G U M E N T.

The Connexion of this Chapter with the foregoing, I hope I have truly expressed in the first verse. And that being found, it is not difficult to see at what it drives; viz. to stop the busy Enquirie of mankind, who are very wise, he shews, in other things, but have not wit enough to comprehend the reasons why God doth not inflict those Punishments upon all Wicked men, which fall upon some. It is not needfull to set down here, how this Argument is managed, (with such admirable elegance of words, and such weightiness of matter, as make it deserve the name of Maschal, Parable, or Proverb,) because it will sufficiently appear in the Paraphrase.

P. 1. **S**URELY, there is a vein for the silver, and a place for gold, where they find it.

1. **Y**OU would have me give a Reason perhaps why God punishes some Wicked men, and not all: But the wit and industry of mankind, which have discovered Mines of silver and gold, must not think to find out this Secret, which God hath reserved to himself.

M 3

2. They

2. They invent means to extract Iron and Brass, out of the Earth and out of Stone.

2. Iron is taken out of the earth, and brass is molten out of the stone.

3. There is no Mine so dismally dark, but there some man or other sets things in order for his work; he searches to the very bottom of it, and finds out those Stones which lie in the most abstruse and hidden parts of the Earth.

3. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4. A Floud breaks out from some neighbouring place, and disturbs the Miners: (for the waters seem as if they would stagnate there and never stir a foot:) but by the hard labour of man they are drained, and leave the place dry again.

4. The floud breaketh out from the inhabitants; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5. Out of the surface of the Earth he gets Herbs and Corn, for his food and sustenance; and underneath it he finds Lime and Brimstone and such like fiery stuff, for other uses.

5. As for the earth, out of it cometh bread: and under it is turned up as it were fire.

6. He goes into Countries whose stones are the place where Sapphires are lodged;

6. The stones of it are the place of sapphires: and it hath

hath dust of gold.

and whose dust to him is as good as gold.

7. There is a path which no fowl knoweth, and which the vulture's eye hath not seen :

7. He treads in paths which no Bird of prey knoweth ; which the most quick-sighted among them hath never seen :

8. The lions whelps have not troden it, nor the fierce lion passed by it.

8. Where the wildest Beasts, who search for solitary places , never made their den, or so much as approached ; no not the ravenous Lions, whose hunger leads them every-where to seek satisfaction.

9. He putteth forth his hand up on the rock ; he overturneth the mountains by the roots.

9. He digs through the hardest Rocks by his obstinate labour ; and undermines Mountains , that he may find the Treasure hid in their bowels.

10. He cutteth out rivers among the rocks, and his eye seeth every precious thing.

10. And if he meet with Waters which hinder his work , he cuts a Chanell through the Rock to convey them away ; and never rests till he hath discovered every thing that may requite his indefatigable pains.

11. He bindeth the floods from o-

11. Nay, more then this, he stops the course of Ri-

vers, and leaves not a drop remaining ; that he may bring to light all that is hid- den in the bottom of them.

verflowing , and the thing that is hid , bringeth he forth to light.

12. But though he be so successfull in these Searches, he must not think to comprehend the Reasons of wise Providence. He may study as long as he pleases, and weary himself with busy inquiries ; but never be able with all his labour to dive into the bottom of this Secret, why God doth not punish all the Wicked, who so insolently contemn him.

12. But where shall wisdom be found ? and where is the place of understanding ?

13. Alas ! this Wisdom is not to be purchased with all that wretched Man hath to give for it : it is not a thing that any part of this world affords.

13. Man knoweth not the price thereof ; neither is it found in the land of the living.

14. The Miners , poor Souls ! dig they never so deep, are never like to come within the reach of it : nor is it to be fetch'd by the Mariner from any of those Countries to which he sails.

14. The depth saith, It is not in me : and the sea saith , It is not with me.

15. *It cannot be gotten for gold, neither shall silver be weighed for the price thereof.*

16. *It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire.*

17. *The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.*

18. *No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.*

19. *The topaz of Ethiopia shall not equal it, nei-*

15. All the Gold and Silver which men have heaped up by such long toil and labour, are too inconsiderable a price to be offered for it.

16. Though it be the purest Gold which comes from Ophir, together with all the precious Stones wherewith that rich Country abounds, they are of so little value,

17. That if you should adde the Gold and the Crystal which are brought from other places, with all the Vessels made by the art of man of the most refined and massy gold, they could doe nothing to obtain it.

18. The precious Stones which are fetch'd out of the mountains of the East are not worthy to be named with it: Men may dive into the Sea and fetch up Pearls, but this Wisdom lies a great deal deeper.

19. The Arabian Topaz, which is so much esteemed for its wonderfull lustre, doth

doth not come near it; nor are all the golden Ornaments, which they wear in those parts, proportionable to it.

ther shall it be valued with pure gold.

20. By what means then shall we get this Wisdom of which we are so desirous? who can shew us where it lies, that we may go and search for it?

20. *Whence then cometh wisdom? and where is the place of understanding?*

21. We may ask this question as often as we please, but none can resolve us: for it is concealed from all men living; the most soaring wits were never able to disclose it.

21. *Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.*

22. Death is the best Informer, and the Grave the onely place where we may learn something of it. But this is all that they can tell us, (which is as far short of a full account, as a rumour is from a certain knowledge,) that they will shortly make all men equal; and then it will be of no great moment, whether we have been happy or miserable.

22. *Destruction and death say, We have heard the same thereof with our ears.*

23. None but God under-

23. *God under-*

derstandeth the way thereof, and he knoweth the place thereof.

24. *For he looketh to the ends of the earth, and seeth under the whole heaven :*

25. *To make the weight for the winds ; and he weigheth the waters by measure.*

26. *When he made a decree for the rain , and a way for the lightning of the thunder :*

27. *Then did he see it, and declare it, he prepared it, yea, and searched it out.*

stands the way and method of his own Providence : He alone knows the place of that Wisdom we enquire after ; which is no-where else, but in his own Mind.

24. For who should govern the World but He, whose Understanding is infinite ; and sees the motions of all Creatures, from one end of it to the other ?

25. Which He hath set in such exact order, and given to them such just measures, that the Wind cannot blow, nor the Waters flow, but in those proportions which He hath prescribed.

26. To the like laws He hath bound the Rain, and appointed the course which the Thundering cloud shall take.

27. And when He ordered all these things, He was pleased in the wisdom which He saw in his works ; He made it visible and apparent ; He fixed it therefore, and made these Laws perpe-

perpetual : because, after all the search that could be made, He found no fault in it.

28. And making Man at the same time, He imprinted this sense upon his heart ; that he ought to be an humble Adorer, not a Censurer, of his secret Wisdom, whereby He governs the World. For the highest Wisdom and skill that man can attain, is to be possessed with such a Religious Fear of the great Lord of all, as not to dare to do any thing which he knows will displease Him.

28. And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.

CHAP. XXIX.

ARGUMENT.

To such Discourses as these, Job presumes his Friends would have given greater attention, then it seems they did, had not the Vileness of his present condition made his Speeches also contemptible. And therefore he puts them in mind, with what reverence all his Orations were formerly received, by great and small : wishing God would restore to him those happy days ; and inserting, all along, some remarkable instances of his Integrity (especially as a Judge) in the height of his Princely Prosperity. When he had an uncontrollable Power to doe as he pleased, and yet never abused it ; but employed it constantly for the defence and comfort of the meanest people in his Province.

1. **M**oreover
Job continued his parable,
and said,

2. Oh that I
were as in months

1. **H**ERE Job made another pause, to see if his Friends would return any Answer: But they continuing silent, he proceeded in his eloquent Vindication of himself ; saying,

2. Oh that God would
re-establish me in that happy

py

py Condition, wherein, sometime agoe, I was a principal part of his Care ! You would then give a greater regard to my words, then you do now in my Misfortune:

past, as in the days when God preserved me :

3. Which hath left me Nothing but onely Wishes, that He would restore me those pleasant days, when I saw nothing but continued tokens of his Favour ; by which I passed untouch'd through all the Inconveniences and Troubles of this Life.

3. When his candle shined upon my head, and when by his light I walked through darkness :

4. Oh the flourishing season of that prosperous estate ! would it were possible to recall the Felicity of those days, when the Divine Providence treated me so kindly, that all my Answers were held for Oracles:

4. As I was in the days of my youth, when the secret of God was upon my tabernacle :

5. When the Almighty Goodness had not ceased to be gracious to me ; but I saw my self surrounded with my Children and Servants, waiting to know my pleasure.

5. When the Almighty was yet with me, when my children were about me :

6. When

6. When I washed my steps with butter, and the rock poured me out rivers of oyl:

7. When I went out to the gate, through the city, when I prepared my seat in the street!

8. The young men saw me, and hid themselves: and the aged arose, and stood up.

9. The princes refrained talking, and laid their hand on their mouth.

10. The nobles held their peace, and their tongue cleaved to the roof of their mouth.

6. When my Lands were so fertile and were blessed with such plenty, as if the rivers had flowed with butter and oyl:

7. When I went in state to the Court of judgment, and sat on the Bench, in the open place, where the people are wont to have their causes heard:

8. And the Youth seeing me appear, were seized with such fear, that they durst not look me in the face; and the Aged no sooner perceived me, but they rose up from their seats, and, in token of reverence, stood in my presence.

9. Immediately ensued a general Silence; the Princes themselves breaking off their discourses, and not taking the liberty to speak a word.

10. The Nobles and great Commanders could not have heard me with greater attention and stillness, if they had quite lost their voices, or their tongues had

had been tied to the roof of their mouths.

11. And (so far was I from being a Tyrant, as you have accused me, XXII. 5, 6.) there was no ear heard the Sentence I gave, but praised my Integrity; no eye saw me after I had spoken, but you might have beheld therein the Respect and Honour which they all bare me.

12. Because I never failed to ease the Poor when he complained of his Oppressions; the Fatherless, and such as had none to take their parts, ever found me their Defender.

13. I had his prayer for my Prosperity, whose life and estate I preserved, when he was in danger of utter undoing: and I made the sorrowfull Widow such a joyfull woman, that she openly proclaimed my praise.

14. For in the morning I put on a resolution to doe justly, together with my cloaths; and I never swer-

11. *When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:*

12. *Because I delivered the poor that cried; and the fatherless, and him that had none to help him.*

13. *The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.*

14. *I put on righteousness, and it clothed me: my judgment was*

in a robe and a diadem.

ved from it all the day after : But look'd upon the righteous Sentence which I pronounced, as a greater ornament then the purple Robe on my Shoulder, and the Diadem upon my head.

15. *I was eyes to the blind, and feet was I to the lame.*

15. I instructed him who did not well understand his own buisiness ; and assisted him who wanted means to carry on his cause.

16. *I was a father to the poor : and the cause which I knew not, I searched out.*

16. For the Poor I had such a paternal affection, that it made me his Advocate as well as his Judge : and I never left studying his cause, (when there was an obscurity in it,) till I had cleared the buisiness, and done him right.

17. *And I brake the jaws of the wicked, and pluckt the spoil out of his teeth.*

17. By which means I disabled the Unjust to oppress them ; and forced them to restore that which they had violently extorted from them.

18. *Then I said, I shall die in my nest, and I shall multiply my days in the sand.*

18. And having done so many Vertuous actions, and being in such high Authority, I was apt to promise myself that, after an exceeding

N long

long and happy Life, I should die quietly in mine own house, among my Children and Friends.

19. For, being like a Tree whose root spreadeth out it self by the waters, and whose boughs are perpetually moistned by the sweet dew of Heaven, I thought I should never wither.

20. My Esteem and Reputation increased every day, and grew greater; and so did my Power to defend the Authority and Dignity I had obtained.

21. Though there was no need I should so imploy it; for when I spake, all men gave me the greatest attention, and my words were a Law to them:

22. Which when I had uttered, no man contradicted, or so much as corrected; but it sweetly instilled it self and sunk into their hearts.

23. For they expected my Opinion with the same ea-

19. My root was spread out by the waters, and the dew lay all night upon my branch.

20. My glory was fresh in me, and my bow was renewed in my band.

21. Unto me men gave ear, and waited, and kept silence at my counsel.

22. After my words they spake not again, and my speech dropped upon them.

23. And they waited for me as for

for the rain, and they opened their mouth wide, as for the latter rain.

24. *If I laughed on them, they believed it not, and the light of my countenance they cast not down.*

25. *I chose out their way, and sate chief, and dwelt as a king in the army, as one that comforteth the mourners.*

ger desire that the Husbandman doth the Showrs, after he hath sown his seed; they gaped for it as the thirsty Earth doth for the latter Rain, to plump the corn.

24. The Reverence they bare me was so great, that when I laid aside my Gravity, and jeasted with them, they would not believe it; but still took all I said to be serious: and whatsoever pleasantness I used with them, it did not diminish my Authority among them.

25. But if I went to visit them, they still preserved their Respect to me, and gave me the Preeminence. And as my Condescension to them did not make them less honour me, so their Submission to me did not make me less familiar with them: for when I sate as a King guarded with many troupes of followers, I comforted the meanest, and would not suffer them to be dejected.

CHAP. XXX.

ARGUMENT.

From the foregoing account of his ancient Splendour, he takes occasion to annex a no-less-elegant description of the Vileness of his present condition. Hoping that the consideration of such a prodigious Change (which he represents in several particulars, and not without some touches still upon his Integrity) might at last move his hard-hearted Friends to some compassion towards him: especially, when they saw how near he was to his Grave, notwithstanding all his Prayers to God for relief.

1. **B**UT now, alas! there is so sad an alteration, that the Youths, who durst not look me in the face, have the confidence to mock and jear me; even those Youths, whose Fathers were so mean, that I disdained to imploy them in the vilest service.

2. Men whom if I had had a mind to imploy, were fit for Nothing; being so lazy, listless, and unable to

1. **B**UT now they that are younger then I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2. Yea, where-to might the strength of their hands profit me, in whom old age was

was perished ?

doe any buisiness, that it was in vain to call them to it.

3. For want and famine they were solitary: fleeing into the wilderness in former time desolate and waste :

3. Beggerly fellows, who, being ready to starve, were ashamed to be seen; and sneak'd into desert places to hide their poverty : it is but yesterday that they were most wretchedly miserable ;

4. Who cut up mallows by the bushes, and juniper-roots for their meat.

4. Satisfying their hunger with those unsavoury Herbs, which they cut up in the salt marishes; and having no other bread but the roots of Juniper-trees.

5. They were driven forth from among men, (they cried after them, as after a thief)

5. They were driven from the society of men; and if ever they appeared, an out-cry was raised against them, as there is against a Thief when he is discovered.

6. To dwell in the clefts of the valleys, in caves of the earth, and in the rocks.

6. They had no other habitation, but the Clefts which the brooks sometimes make in the vallies; or the Caves which they found in other parts of the earth, or in the rocks.

7. Among the

7. Their Sighs might be heard,

heard, like the braying of Asses, among the thorn-bushes; they lurked together under nettles or thistles;

bushes they brayed, under the nettles they were gathered together.

8. Being leud Villains, the Children of obscure Parents; viler then the Earth upon which they trod.

8. They were children of fools, yea, children of base men: they were viler then the earth.

9. And now I am become their Pastime: They have made Songs of my Calamity; and it is the common entertainment to discourse of my Misery.

9. And now am I their song, yea, I am their by word.

10. They express an abhorrence of me; and, as vile as they are, will not come near me; or if they do, it is onely to shew their extream Contempt of me.

10. They abhor me, they flee far from me, and spare not to spit in my face.

11. God, they see, hath scattered all my Estate, and by sore Afflictions laid me very low; which hath made them forget all Respect to me, and take an unrestrained licence in their insolent behaviour towards me.

11. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12. They set up the very Boys to accuse me; they

12. Upon my right hand rise the youth,

youth, they push away my feet, and they raise up against me the ways of their destruction.

13. *They mar my path, they set forward my calamity, they have no helper.*

14. *They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.*

15. *Terrours are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.*

16. *And now my soul is poured out upon me; the days of affliction*

push me down, and then trample on me: I am become the beaten path, as I may call my self, of their pernicious Reproaches.

13. They so disturb my thoughts, that I know not what course to take in this miserable condition: which they heighten by their Calumnies; and are so fruitfull in them, that they need none to help to invent them.

14. They assault me with such a fury as Souldiers do their Enemies, when they have made a wide breach in the wall of a besieged City, and pour in all their forces to destroy them.

15. This dismall Change hath fearfully astonished me, to see all my Wishes and Hopes dispersed like the wind, and all the Happiness I possessed passed away as swiftly as a cloud.

16. I can doe nothing now but melt into tears; my very Soul is ready to faint away with grief; when I

think how those joyfull days are gone, and what Distresses have seized on me, and come to take their place.

have taken hold upon me.

17. In the night (when Sleep is wont to bury our Grief) I feel such sharp pains, as penetrate through my very bones; my blood boils so violently in my veins, that I can take no rest.

17. My bones are pierced in me in the night-season: and my sinews take no rest.

18. It requires a great deal of strength, when I would shift my cloaths, to pull them off: my outward garment, by the filthy Matter of my sores, being glewed as fast to me, as the collar of my shirt.

18. By the great force of my disease, is my garment changed: it bindeth me about as the collar of my coat.

19. I look as if I had been thrown into the dirt: there is little difference between me, and dust and ashes.

19. He hath cast me into the mire, and I am become like dust and ashes.

20. And, which is saddest of all, I call upon Thee, O God, but cannot prevail with Thee to relieve me: I continue praying and waiting for thy help, and Thou sufficiently understandest my miserable case;

20. I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

21. *Thou art become cruel to me : with thy strong hand thou opposest thy self against me.*

22. *Thou liftest me up to the wind : thou causest me to ride upon it, and dissolvest my substance.*

23. *For I know that thou wilt bring me to death, and to the house appointed for all living.*

24. *Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.*

25. *Did not I weep for him that was in trouble ? was not my soul grieved for the poor ?*

21. But thy former Kindness to me is turned into such Severity, that it looks like Cruelty : Thou hast given me such deadly blows, as if thou hatedst me.

22. Thou didst lift me up on high, and madest me, as it were, to ride upon the clouds : but hast thrown me down with so much the sorer Fall, which hath broken me all in pieces.

23. So that I can think of nothing but dying, and going to my Grave ; the common Sanctuary of all mankind.

24. Whither thy afflicting hand will not pursue me : for though men cry when they are sent thither, yet when they are there, all their Sufferings and Complaints are ended.

25. Strange, that I should be thus punish'd without any mercy ! was I wont to be so unmercifull to others ? No, I never look'd upon men under any hardship without tears ; and was so sensi-

sensibly touched with the Miseries of the Poor, that I ever relieved them.

26. Which gave me good hope that I should be very happy: but in stead thereof, the saddest Afflictions and Troubles are befallen me.

27. Which have so suddenly surprised me, that they have put me into the greatest commotion and disorder: my bowels boil without the least intermission.

28. My Affliction is so constant without any glimpse of Joy, that I am a perpetual Mourner; and am not able to lie still, nor to refrain from Shrieks and Cries in the greatest Assemblies.

29. I can doe nothing but lament my self, as if I were one of those mournfull creatures, which make such dolefull noises in desert places.

30. The boiling heat in my body hath so parched

26. *When I looked for good, then evil came unto me: and when I waited for light, there came darkness.*

27. *My bowels boiled, and rested not: the days of affliction prevented me.*

28. *I went mourning without the sun: I stood up, and I cried in the congregation.*

29. *I am a brother to dragons, and a companion to owls.*

30. *My skin is black upon me, and my*

*my bones are burnt
with heat.*

me, that my Skin looks
black; and the Marrow
in my bones and all my
vitall moisture is dried
up.

31. *My harp
also is turned to
mourning, and my
organ into the voice
of them that weep.*

31. And, to say no more,
all Mirth is banished my
House, the muscicall instru-
ments are laid aside, and
nothing but Mourning and
Weeping come in their
room.

CHAP.

C H A P. XXXI.

A R G U M E N T.

It was possible his Friends might make quite another use then Job intended of the relation he had made of his miserable Condition, in the Chapter foregoing: and therefore, lest it should harden them in their old Errour, and they should take what he had said to be an argument of his Guilt; He gives in this Chapter a large and particular account of his Integrity, which in general he had so often asserted; laying his very soul, and the most secret Inclinations of it open before them; together with the Actions of his whole life, in his private capacity, (for of his publick he had spoken before Chap. XXIX.) both in respect of his Neighbours, of all sorts, and in respect of God. To whom he again most solemnly appeals, in the conclusion of his Discourse, that he did not boast of more Vertues then he had; but would most gladly be tried before Him, by some impartial Judge. I need not here enumerate his Vertues, because they are plainly and distinctly expressed in the Paraphrase; and I do not pretend to give the intire contents, but the design onely, of each Chapter.

1. **I** Made a covenant with mine eyes ; why then should I think upon a maid ?

2. For what portion of God is there from above ? and what inheritance of the Almighty from on high ?

3. Is not destruction to the wicked ? and a strange punishment to the workers of iniquity ?

4. Doth not he see my ways, and count all my steps ?

5. If I have walked with vanity, or if my foot hath hastened to deceit ;

1. **B**UT do not, I beseech you, any longer look upon these Sufferings as an argument that I am not innocent ; for I protest to you, I have been very resolute and carefull to avoid even the occasions of Lasciviousness : And therefore how should I ever so much as deliberate to corrupt a Virgin ?

2. For I know there is a God in Heaven, an Almighty Being, who rules over all : and what could I expect from Him, as the reward of such Impurity ?

3. Doth it not lead to destruction ? nay, do not strange and horrible Punishments fall upon the workers of that Iniquity ?

4. Is it possible to commit it so secretly, that it shall not be known by Him, who observes every motion, and tells every step I take ?

5. If I have broke my Promises, or have been forward to deceive and cheat my Neighbour ;

6. I re-

6. I refuse not to be tried : but rather desire my actions may be scrupulously weighed and examined ; for God, I am sure, will approve of my upright dealing.

7. If I have turned aside from the rules of Justice for fear or favour ; if I have coveted the Goods of other men, or my hands have taken any Bribes,

8. Let me be served in my kind, and let other men eat the Corn which I have sowed, and pluck up the Trees (roots and all) which I have planted.

9. If my heart hath been seduced to filthy desires after another man's Wife ; if I have watched for his absence, or some fair opportunity, to enter into his house, and defile his bed ;

10. Then let others take away my Wife from me, and make her the vilest Slave, whom they may use at their pleasure.

11. I ever thought this a Crime of the highest nature,

6. Let me be weighed in an even balance, that God may know mine integrity.

7. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands :

8. Then let me sow, and let another eat ; yea, let my off-spring be rooted out.

9. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door :

10. Then let my wife grind unto another, and let others bow down upon her.

11. For this is an heinous crime,

yea,

yea, it is an iniquity to be punished by the judges.

12. *For it is a fire that consumeth to destruction, and would root out all mine increase.*

13. *If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me :*

14. *What then shall I do when God riseth up ? and when he visiteth, what shall*

an Iniquity to be corrected by the severity of the publick Justice.

12. For it is a Fire, which, if it be not extinguished, consumes men and their estates, yea destroys whole Families and Kingdoms : and so incenses the Divine Displeasure, that, should it escape the Magistrates punishment, I could never hope that any thing of mine (were I guilty of it) should thrive, but all come to utter ruine.

13. So far was I from doing such foul Injuries to my Neighbours, that I never extended my Power to the oppression of my Slaves : but was content to wave the priviledge the Law gave me, of using them as I pleased ; and to allow them a fair hearing, when they had any difference with me.

14. For I thought with my self, that though men could not punish me for my rigour towards them, yet I should never be able to excuse

excuse it to God, when He came to judge me ; nor tell what to answer , when He called me to an account for my ill usage of them.

15. I often also called to mind , that there was not such a difference in our Estates, as there was an equality in our Births : and that we having one common Creatour, my Slave was as nearly related to God as my self.

16. Nor have the Poor any reason to complain of me : for if I ever denied to satisfy their desire , or let the Widow in vain expect my relief ;

17. Or have sitten down at my Table alone, without the company of Fatherless children ;

18. (For whom I have always had a natural compassion from my very youth ; I brought it into the world with me , and it hath been my companion ever since ;)

I answer him ?

15. *Did not he that made me in the womb, make him ? and did not one fashion us in the womb ?*

16. *If I have withheld the poor from their desire, or have caused the eyes of the widow to fail :*

17. *Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof :*

18. *(For from my youth he was brought up with me, as with a father, and I have guided her from*

my

my mother's
womb)

19. If I have
seen any perish for
want of cloathing,
or any poor with-
out covering :

20. If his loins
have not blessed
me, and if he were
not warmed with
the fleece of my
sheep ;

21. If I have
lift up my hand a-
gainst the father-
less, when I saw
my help in the
gate :

22. Then let
mine arm fall from
my shoulder-blade,
and mine arm be
broken from the
bone.

23. For de-
struction from God
was a terrour to
me, and by rea-
son of his highness
I could not endure.

24. If I have

19. If I have suffered any
to perish for want of Cloa-
thing, or let the Poor go
naked without a covering ;

20. If his loins did not ad-
monish him to bless me, as
oft as he girded on his gar-
ment, and he were not kept
warm with the cloth made
of my wool ;

21. If I ever have beaten
the Fatherless, because I
knew I should be too strong
for him in the Court, in case
he complained there of the
Injustice ;

22. Then let that guilty
Arm fall off from my shoul-
der, or be broken in two in
the midst.

23. For I never thought
I could escape the Divine
Vengeance ; the dread of
which affrighted me, when
men could not, from all
such insolence : for I knew
I could not support my self
against his Majesty.

24. Whose Favour I do
O not

not desire, if I have put my trust in Riches, and thought my self safe and secure because I was furnished with the noblest Treasures:

25. Or if I was vainly elated and puffed up with the large Possessions left me by my Ancestours, or with the great increase I had made to them by my own industry.

26. If when I beheld the Sun arise, or the Moon appear in her full lustre,

27. I ever entertained an opinion in my mind that they were Gods, or kissed my hand in token of worship and reverence to them;

28. This also were a fearful Crime, which God's Vice-gerents should punish: because it were to put those Stars in the place of Him who is above all Heavens.

29. Whom I do not wish to be my Friend, if I ever was glad at the ruine of mine Enemy; or insulted over

made gold my hope, or have said to the fine gold, Thou art my confidence:

25. *If I rejoiced because my wealth was great, and because mine hand had gotten much:*

26. *If I beheld the sun when it shined, or the moon walking in brightness:*

27. *And my heart hath been secretly enticed, or my mouth hath kissed my hand:*

28. *This also were an iniquity to be punished by the judge: for I should have denied the God that is above.*

29. *If I rejoiced at the destruction of him that hated me, or lift*

up my self when
evil found him :

30. (Neither
have I suffered my
mouth to sin , by
wishing a curse to
his soul)

31. If the men
of my tabernacle
said not , Oh that
we had of his flesh !
we cannot be sa-
tisfied.

32. The stran-
ger did not lodge
in the street : but
I opened my doors
to the traveller.

33. If I cove-
red my transgressi-
ons, as Adam : by
hiding mine ini-
quity in my bosom.

34. Did I fear
a great multitude,

him, when any mischief be-
fell him :

30. (No, I was not so
much as guilty of making a-
ny Imprecations against him,
nor was provoked by his
malice to wish him dead :)

31. Though the people
of my Family were so inra-
ged at him, that, if I would
have yielded to their passi-
on, they were ready to eat
him up with an insatiable
Anger.

32. Much less was I guil-
ty of Unkindness to Stran-
gers, whom I never suffered
to lodge in the streets : for
the door of my house stood
open, that any Traveller
might turn in there, if he
pleased.

33. If I have studied to
seem better then I am, and
have not now made a free
Confession ; but, like our
First Parent, have concea-
led or excused my Faults,
and out of self-love have
hidden mine Iniquity ;

34. Because I dread what
the people will say of me,

or am terrified by the Contempt, into which the knowledge of my Guilt may bring me with the neighbouring families : then I am content my mouth should be stopt, and that I never stir out of my door any more.

35. Oh that the truth of all this might be examined by some equal Judge ! Behold, I continue still to desire of God this favour : And let him that can accuse me, bring in his Libell in writing against me.

36. Surely I would not endeavour to obscure it, but openly expose it to be read by all ; nay, wear it as a singular Ornament, which would turn to my honour, when the world saw it disproved.

37. I my self would assist him to draw up his Charge, by declaring to him freely every Action of my life : I would approach him as undauntedly as a Prince, who is assured of the goodness of his cause.

or did the contempt of families terrifie me : that I kept silence, and went not out of the door ?

35. Oh that one would hear me ! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book,

36. Surely I would take it upon my shoulder, and bind it as a crown to me.

37. I would declare unto him the number of my steps, as a prince would I go near unto him.

38. *If my land
cry against me, or
that the furrows
likewise thereof
complain :*

39. *If I have
eaten the fruits
thereof without
money, or have
caused the owners
thereof to lose their
life :*

40. *Let thi-
stles grow instead
of wheat, and
cockle instead of
barley. The words
of Job are ended.*

38. For if so much as a
bit of my Land was unjustly
gotten, or I have defrauded
those who ploughed it of
their wages ;

39. If I have taken the
fruits of it from my Tenants,
and paid nothing for them ;
or let them such hard bar-
gains, that it broke their
heart :

40. Then let Corn never
grow there any more ; but
let it be overrun with Thi-
stles, and the most stinking
Weeds,

Here Job ended his Defence.

CHAP. XXXII.

ARGUMENT.

It appears, by the 15. verse of this Chapter, that there were several other persons present, besides those that are named, when this Dispute was held between Job and his three Friends. Among whom there was a young man named Elihu; who was either a Syrian, (in which language this Book was first written, and translated by Moses into Hebrew, says the Authour of the Commentaries under Origen's name,) descended from the second Son of Nahor, Abraham's Brother, XXII. Gen. 21. or an Idumæan, of the same Country with Eliphaz the Temanite, XXV. Jer. 23. I have made him a Syrian in my Paraphrase, because he is said to be of the kindred of Ram: by whom we are to understand either Aram, or, as the Hebrews think, Abraham; by whom such Wisdom and Piety might be promoted in his Brother's Family, as is apparent in Elihu. Who, though much inferiour to the rest in years, (for which reason he had beld his peace thus long,) yet was much superiour to them in Knowledge. Which he discovers in the judicious Censures he here passes, not onely upon the three Friends, but upon Job himself: whom he hath nothing to charge withall, relating to any

any Crime committed before this Affliction befell him; but thinks he had not managed the Dispute about it with so much Calmness and Submission to God as became his Piety. In this he differs from those that spake before him: For I do not find that he blames him for any Miscarriages, but those onely which he observed in the heat of his Disputation; and he spends his time, rather in justifying God, then in carping at Job, as the other had done.

1. **S**O these three men ceased to answer Job, because he was righteous in his own eyes.

2. Then was kindled the wrath of Elibu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather then God.

3. Also against his three friends was his wrath kin-

1. **A**ND his three Friends also left off disputing with him; because they saw him immovably fixed in the opinion of his Innocence.

2. Which very much displeased a young man, who had stood by all this time, and heard what both sides said for themselves. His name was *Elibu*, descended from a Brother of *Abraham*: who was exceeding angry with Job, because he spent more time in justifying himself, then in justifying God;

3. And with his three Friends also, because they were not able to maintain

their Charge against Job, and yet had condemned him to be a wicked Hypocrite.

4. Yet he moderated his passion so discreetly, that he said not a word, till he had waited, as well as Job, to see whether they would resume the Debate: because it was not fit he thought, for him to meddle, as long as his Elders had any thing to say.

5. But when he saw that none of the three offered to reply, but sat as men that knew not what to say, he was not able to hold his peace any longer :

6. But in this manner addressed himself unto them; saying, I have considered all this while mine own Youth and your aged Experience; which hath deterred me so much, that I have hitherto been afraid to interpose my Opinion.

7. I thought with myself, that it was becoming one of my small standing, to hear rather than to speak;

dled, because they had found no answer, and yet had condemned Job.

4. Now Elibu had waited till Job had spoken, because they were elder than he.

5. When Elibu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6. And Elibu the son of Barachel the Buzite, answered, and said, I am young, and ye are very old, wherefore I was afraid, and durst not shew you mine opinion.

7. I said, Days should speak, and multitude of years should teach wisdom.

8. But

and to learn Wisdom in such grave company as yours, rather then pretend to teach it.

8. *But there is a spirit in man : and the inspiration of the Almighty giveth them understanding.*

8. But I see I was mistaken : Man is a very wretched thing, though he live never so long, if God do not illuminate him. It is the Divine Inspiration which gives Understanding.

9. *Great men are not always wise : neither do the aged understand judgment.*

9. They are not always the wisest, who are in Authority, and the Teachers of others: nor do old men always so well imploy their years, as to understand the difference of things.

10. *Therefore I said, Hearken to me, I also will shew mine opinion.*

10. Therefore let me intreat you to lend your ears a little to me : I also will tell you what I think about this matter.

11. *Behold, I waited for your words ; I gave ear to your reasons, whilst you searched out what to say.*

11. Do not think me too forward ; for I have with great patience heard all your Discourses, and observed your Arguments ; and let you proceed till you have searched as far as you could into the buisiness :

12. *Yea, I at-*

12. And having duly considered

sidered and comprehended every word, I must needs pronounce that there is none of you hath confuted Job; nor said any thing to the purpose, in answer to his Defence of himself.

13. For it is not sufficient for you to say, he is Obstinate; and therefore it is wisely done of us to leave him to God: He shall confound him, by continuing his Affliction; not We, by our Arguments.

14. Which truly are so weak, that I shall make no use of them: But as Job hath directed none of his words against me, so I shall trouble him with none of your Replies.

15. See, I beseech you, all you that hear us, how these Disputants are amazed; how silent they are, as if their speech had forsaken them.

16. You are my Witnesses, that I have waited for satisfaction: but after long expectation they bring forth

tended unto you: and behold, there was none of you that convinced Job, or that answered his words:

13. *Left ye should say, we have found out wisdom: God thrusteth him down, not man.*

14. *Now he hath not directed his words against me: neither will I answer him with your speeches.*

15. *They were amazed, they answered no more: they left off speaking.*

16. *When I had waited, (for they spake not, but stood still, and answered*

(swered no more)

nothing; they are at a stand, and furnished with no further Answer.

17. I said, I will answer also my part, I also will shew mine opinion.

17. Which made me resolve within my self, that I would have a share in this Dispute; and shew, as I have often told you, what my Opinion is concerning it.

18. For I am full of matter, the spirit within me constraineth me.

18. And indeed it is high time; for I am so full, by long thinking of what I have to say, that I am in pain till I have uttered my mind.

19. Behold, my belly is as wine which hath no vent, it is ready to burst like new bottles.

19. My thoughts work within me, like new Wine in a Vessel: and we are both alike in danger to burst, unless there be a vent.

20. I will speak, that I may be refreshed: I will open my lips and answer.

20. I must speak therefore, if it be but to ease my self: I will open my lips, as they do such Vessels, and make an Answer, because I cannot with safety hold my peace any longer.

21. Let me not, I pray you, accept any man's person, neither let me give flattering

21. And, I beseech you, let me speak with all freedom; with regard onely to the Cause, and not to the Person: and do not expect that

that I should complement,
and give to man any glorious titles.

22. For I do not understand that art of soothing men into a great opinion of themselves : or if I did, I should not venture to use it ; lest He that made me should presently stop my mouth , for not dealing plainly.

titles unto man.

22. *For I know not to give flattering titles, in so doing my maker will soon take me away.*

CHAP.

C H A P. XXXIII.

A R G U M E N T.

Here Elihu addresseſſes his Speech to Job alone, (for he rejected all that the three Friends had ſaid, as ſufficiently confuted by Job in his Diſpute with them,) and tells him, firſt, that he was the man who would now plead with him in God's behalf, (as he had oft deſired,) and that he was no unequal match for him. And then begins to reprehend thoſe paſſages which he thought were blameable in Job's Speeches; particularly his inſiſting ſo much upon his Integrity: which, though true, ſhould not have been mentioned without due acknowledgment, that the Sovereign of the World had done him no wrong in thus afflicting him; and that it was not fit for him to queſtion the Wiſedom and Juſtice of God's Providence, becauſe he did not underſtand it. For the care of God over Man and his kindneſs to him, he ſhews, is ſo apparent, upon ſo many ſcores, that it ought not to be denied becauſe of the unaccountable Afflictions that may befall us; which we ought rather to think are one of the ways whereby He doth Man good.

I. **W** Here-fore, I. **A** N D truly I think I need not uſe any farther

farther Preface, to perswade thee, O *Job*, to hear my Discourse, and to give an attentive ear to all I have to say.

2. Behold, now I begin; my words are upon my tongue, if thou art ready to receive them.

3. And I assure thee they shall be the unfeigned language of mine heart, which it shall not be hard for thee to understand: for the instruction they give thee shall be clearly and perspicuously delivered.

4. And first of all consider, that I am no other Creature then what thou art; a Man whom the power of God hath formed, and then inspired with Life.

5. Thou needest not therefore decline the Encounter; but if thou art able to answer, set thy forces in order against me, and stand up to oppose me.

6. Thou hast formerly desired (IX. 33. XIII. 3.) that some-body would ap-

Job, I pray thee, hear my speeches, and hearken to all my words.

2. Behold, now have I opened my mouth, my tongue hath spoken in my mouth.

3. My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5. If thou canst answer me, set thy words in order before me, stand up.

6. Behold, I am according to thy wish in God's stead:

I also

*I also am formed
out of the clay.*

pear in God's stead, to reason the Case with thee: Behold, thou hast thy wish; I am the Man that appears for Him; who am made of the same matter with thy self.

7. *Behold, my
terror shall not
make thee afraid,
neither shall my
hand be heavy up-
on thee.*

7. Look upon me, the Combate is not unequal, (as thou complainedst when thou lookedst upon God, IX. 34. XIII. 21.) thou seest no dreadful Majesty in me to affright thee, nor any Power to oppress thee.

8. *Surely thou
hast spoken in mine
hearing, and I
have heard the
voice of thy words,
saying,*

8. I do not accuse thee neither, as thy three Friends have done, of Crimes uncertain or unknown; but of what I myself, with mine own ears, have heard thee utter.

9. *I am clean
without transgres-
sion, I am inno-
cent; neither is
there iniquity in
me.*

9. For surely thou hast said more then once, (X. 7. XIII. 23. XVI. 17, &c. XXXI.) I am pure and without any Fault, in my heart and in my actions, both towards God and towards man.

10. *Behold, he
findeth occasions a-*

10. Behold, He, who I thought would have vindicated

cated my Innocence , seeks for occasions to fall out with me ; and for slight matters declares himself mine Enemy.

11. Whom He keeps so fast in prison, that I cannot stir ; and watches so narrowly, that I can find no way to escape.

12. This is thy complaining language , and mark what I say to thee : Though I cannot accuse thee, as thy Friends have done, of other Sins, yet in this thou dost offend ; and I must reprehend thee for it, by remembering thee that there is no comparison between God and Man.

13. And therefore why dost thou presume to dispute with Him, and call Him to an account for his actions , who will not reveal to us all the Secrets of his Providence ?

14. Not that God envies knowledge to us , for He teaches man more ways then one ; and a great deal

gainst me, he counteth me for his enemy.

11. *He putteth my feet in the stocks, he marketh all my paths.*

12. *Behold, in this thou art not just : I will answer thee, that God is greater then man.*

13. *Why dost thou strive against him ? for he giveth not account of any of his matters.*

14. *For God speaketh once, yea, twice, yet man perceiveth it not.*

15. *In*

more then he takes care to learn.

15. *In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed:*

15. One way is by a Dream, (which you may call a Night-vision,) when men fall into a deep sleep, or lie on their beds between sleeping and waking :

16. *Then he openeth the ears of men, and sealeth their instruction,*

16. Then (when their minds are free from the business and cares of the day) He secretly whispers Instruction in their ears, and imprints it upon their minds.

17. *That he may withdraw man from his purpose, and hide pride from man.*

17. Not to make them understand indeed all the secret reasons of his Providence ; but to turn man from his evil way, and to dispose him with all humility to submit himself to his Heavenly Instructor :

18. *He keepeth back his soul from the pit, and his life from perishing by the sword.*

18. Who by this means mercifully preserves him (if he obey his Admonition) from running on to his own destruction ; and rescues him from the violent death, which the sword of Justice or of an Enemy would have inflicted on him.

19. *He is cha-*

19. Another way (and
P more

more common then this by Dreams) is the painfull Diseases wherewith he chastises man, and lays him low on his bed ; though his constitution of body be never so firm and strong.

20. In which languishing case he loaths his food ; yea, nauseates that very meat which formerly was his greatest delight.

21. Which makes so great a change in him , that his Flesh, which formerly appeared plump and fair, cannot be seen ; and his Bones stick out , which formerly did not appear.

22. There is but a step between him and his grave ; the pangs of death being ready to seize on him.

23. If then (which is a third way whereby God teaches men) there come a Divine Messenger unto him ; a rare person , that can expound the mind of God , and perswade the sick man to repent and amend his life ;

stened also with pain upon his bed, and the multitude of his bones with strong pain :

20. *So that his life abhorreth bread, and his soul dainty meat.*

21. *His flesh is consumed away, that it cannot be seen, and his bones that were not seen, stick out.*

22. *Yea , his soul draweth near unto the grave, and his life to the destroyers.*

23. *If there be a messenger with him, an interpreter, one among a thousand , to shew unto man his uprightness :*

24. *Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.*

25. *His flesh shall be fresher then a child: he shall return to the days of his youth.*

26. *He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness.*

27. *He looketh upon men, and if any say, I have*

24. He shall beseech God to be gracious to him, saying, Spare him, good Lord, and rescue him from going down to the grave; let it satisfie thee that thou hast corrected him, and that I have found him a Penitent.

25. Presently the sick man shall begin to recover, and become a new man in his Body, as well as in his Mind: His Flesh shall look as fresh as when he was a child; and he shall be restored to the Vigour and Strength of his youthfull age.

26. His Prayer also shall be acceptable to God, and prevail for the Blessings he asks: He shall go into the House of God, and with the most joyfull voice give thanks unto Him, and praise his Goodness; who will then acquit him, and restore this poor man to his Favour.

27. And he, (as becomes a true Penitent) casting his eyes upon his Neighbours,

shall openly confesse and say,
I have offended God, and
He hath justly chastised me;
I have done wickedly, and
He hath punished me according to my desert:

28. But hath redeemed me from that Death into which I was going; and not onely made me live, but given me hope that I shall enjoy prosperous days.

29. Behold in all this the wonderfull goodness of God; who by so many means very often admonishes Man:

30. To reduce him from those evil courses, which had just brought him to his Grave; and to raise him up again to live in all true Happiness and Pleasure.

31. Mark this well, O Job, for it may very much concern thee: consider what I have said; and if thou pleasest to hear me patiently, I will still instruct thee more fully.

32. Or if thou hast any thing to object to what I have said, I am willing to

sinned, and perverted that which was right, and it profited me not;

28. *He will deliver his soul from going into the pit, and his life shall see the light.*

29. *Lo, all these things worketh God oftentimes with man,*

30. *To bring back his soul from the pit, to be enlightened with the light of the living.*

31. *Mark well, O Job, hearken unto me; hold thy peace, and I will speak.*

32. *If thou hast any thing to say, answer me: speak,*

for

for I desire to justify thee.

hear it : Speak before I go any farther ; for I heartily desire thou mayst clear thy self, and appear a Righteous person.

33. *If not, hearken unto me : hold thy peace , and I shall teach thee wisdom.*

33. If thou hast no exception against my Discourse, then continue thy attentions , and silently listen to me ; and I will teach thee more Wisdom.

C H A P. XXXIV.

A R G U M E N T.

Here Job shews himself a far more humble and teachable person then his three Friends : for, though Elihu had invited him to make what exceptions he pleased to his Discourse in the former Chapter, he would not open his mouth ; because he plainly saw that Elihu had hit upon the thing wherein he was defective. And so this young man proceeds to carry the Charge a little higher, and tells him, with more sharpness then before, that there were some words in his Discourses which sounded in his ears, as if he accused God's Justice and Goodness. For what else did he mean when he complained that God did not doe him right ; and that he destroyed alike both good and bad ? Which rash Assertions he overthrows from the consideration of the Sovereign Dominion, Power, Righteousness and Wisdom of God : and represents to him what behaviour and discourse would have better become him, then that which he had used.

I. **T**O this last motion Job consented ; and replying never a word, Elihu proceeded in his Discourse, and said,

I. **F**urthermore Elihu answered, and said,

2. *Hear*

2. Hear my words, O ye wise men, and give ear unto me, ye that have knowledge.

3. For the ear trieth words, as the mouth tasteth meat.

4. Let us choose to us judgment: let us know among our selves what is good.

5. For Job hath said, I am righteous: and God hath taken away my judgment.

6. Should I lie against my right? my wound is incurable without transgression.

7. What man

2. I do not desire to be Judge alone in this Cause, but I appeal to them that are wise; and beseech all those (among you that hear me) who are intelligent, to mark and consider what I now deliver.

3. You can discern whether it be true or false; for the Mind is as proper a Judge of Discourse, as the Palate is of Meat.

4. Let us agree to examine the buisiness, that we may be able to pronounce a righteous judgment: let us debate among our selves, and resolve, whether Job have a good Cause or no.

5. For he hath said, I am innocent; and God (who knows I do not deserve to suffer in this manner, XXVII. 2, 6.) will not doe me right:

6. I scorn to defend my self with lies; but I must still maintain, that this deadly Wound is given me for no Crime of mine.

7. Did you ever know
P 4 such

such a man as *Job*, who, in stead of adoring the Almighty, (as becomes his Wisdom and Piety,) takes the liberty to pour out abundance of contemptuous language concerning his Judgments?

is like Job, who drinketh up scorn- ing like water?

8. He associates himself with Evil-doers; and talks after the same rate that the Wicked are wont to do.

8. Which goeth in company with the workers of iniquity, and walketh with wicked men.

9. For he seems to me to be of this opinion, that though a man study to please God, he shall get nothing by it. IX. 22.

9. For he hath said, It profiteth a man nothing, that he shall delight himself with God.

10. What think you of this, ye men of wisdom? Do you not abhor such a thought as much as I, that He who is Almighty should wrong any man, and He who is All-sufficient should swerve from the rule of Righteousness?

10. Therefore hearken unto me, ye men of understanding: for he it is from God, that he should do wickedness, and from the Almighty, that he should commit iniquity.

11. He will never be charged with such Weakness, but always deals with men according as they deserve: For he that doeth well never fails to find a Re-

11. For the work of a man shall he render unto him, and cause every man to find according to his ways.

12. Yea,

ward, and he that doeth ill, meets with a just Punishment.

12. *Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.*

12. Surely, I need not fear to affirm this with the greatest confidence, that the Supreme Judge of the World will never condemn an Innocent person; nor will He that possesses all things be corrupted to pronounce an unrighteous Sentence.

13. *Who hath given him a charge over the earth? or who hath disposed the whole world?*

13. For He did not receive the Government of the world from any above himself; nor is there any higher Being, whose Authority He may be thought to dread, and for fear of whom He may be tempted to doe unjustly.

14. *If he set his heart upon man, if he gather unto himself his spirit and his breath;*

14. No, He made and He sustains all creatures; so that if he should contain his Goodness within Himself, and recall that Spirit and Life which He hath infused into them;

15. *All flesh shall perish together, and man shall turn again unto dust.*

15. Nothing could subsist one moment: but all Mankind would expire together, and return unto their dust.

16. If

16. If thou art wise, mind what I say ; and consider also what follows.

17. Can he be an enemy to Justice Himself, who binds us so fast to the practice of it ? and wilt thou condemn His Actions, who is most powerfull, as well as just ; and therefore need not serve himself by any wrongfull dealing ?

18. There is no King on Earth but looks upon it as a great and unsufferable reproach to be called a Tyrant : nor will inferiour Rulers endure you should say, that they have no regard to Equity.

19. Shall we impute then any such thing to Him, before whom a Prince or a Rich man is no more then the meanest and poorest persons ? who shall have the same Justice from Him with the greatest, because they are all alike the work of his Hands.

20. How should He stand

16. If now thou hast understanding, hear this : hearken to the voice of my words.

17. Shall even he that hateth right govern ? and wilt thou condemn him that is most just ?

18. Is it fit to say to a king, Thou art wicked, and to princes, Ye are ungodly ?

19. How much less to him that accepteth not the persons of princes, nor regardeth the rich more then the poor ? for they all are the work of his hands.

20. In a moment

*ment shall they die,
and the people shall
be troubled at mid-
night, and pass a-
way : and the
mighty shall be ta-
ken away without
hand.*

21. *For his eyes
are upon the ways
of man, and he
seeth all his goings.*

22. *There is
no darkness, nor
shadow of death,
where the workers
of iniquity may
hide themselves.*

23. *For he will*

in awe of the Power of Kings, or be bribed with the Gifts of the rich, who can strike them all dead in a moment? Whole Nations tremble before Him, and in their deepest security are destroyed. He needs not the help of any force on earth to put down a mighty Tyrant ; but invisible powers carry him away.

21. For there is no one passage of man's Life, but He is acquainted with it : and therefore cannot be suspected through Ignorance of their actions (no more then through fear of their persons) to overlook their Crimes, or to doe them any Injustice.

22. They may seek to hide their Wickedness, when they have committed it ; and may make Excuses and subtle Pretences : But they cannot cast a mist before His eyes , who sees into the thickest Darkness, and the deepest Secrets.

23. And therefore, as He will

will never charge man with that of which he is not guilty; so, when He calls him to an account, He will not delay, nor put off his Judgment, to hear what man can say for himself.

24. For He needs not be informed how matters stand; and therefore breaks in pieces Mighty men, without inquiry or examination of witnesses against them; and confers their Dignity upon others.

25. And by this means shews that He knows their works; when He so suddenly overturns them, that they are crushed in pieces.

26. He punishes them as men that in his eyes are apparently wicked; and therefore makes them publick Examples for the terrour of their neighbours.

27. Because they would not follow his Counsels, nor regard any of his Commands:

28. But went on in their

not lay upon man more then right; that he should enter into judgment with God.

24. *He shall break in pieces mighty men without number, and set others in their stead.*

25. *Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.*

26. *He striketh them as wicked men in the open sight of others:*

27. *Because they turned back from him, and would not consider any of his ways.*

28. *So that they cause*

cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29. *When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:*

30. *That the hypocrite reign not, lest the people be ensnared.*

31. *Surely it is meet to be said unto God, I have born chastisement, I will not offend any more.*

Oppression of the Poor, till they cried to Heaven for Vengeance upon them: and the Cry of such afflicted people God never fails to answer.

29. And if He will grant such poor wretches rest and ease, who can disturb them? or if He be angry with their Oppressour, who can shew him favour? (which is as true of whole Nations, as of one single person.)

30. He will not let the wicked Tyrant reign alway, though he pretend Piety and the publick Good never so much; lest the people should be ensnared into sin by his Example.

31. Wherefore it is best for an afflicted person not to complain, but to suspect himself, (though he be never so good;) and presently to say to God, I confess this Suffering is just; I will not offend by pleading my Innocence.

32. If

32. If I have overlook'd any thing that I should have observed, do thou shew it me: if I have committed any Fault, I will take care to doe so no more.

33. Hast thou address'd thy self to God in this manner? Answer that question; for God will recompense it, if thou dost despise such good Counsel: which perhaps thou wilt chuse to doe, but so would not I. Speak therefore what thy opinion is.

34. Or let any understanding person tell us what is their opinion; for such, as I said before, would I have to judge between us.

35. Job seems to me to be very much mistaken; and his Discourses to be inconsiderate and without reason.

36. And therefore I am so far from wishing he may be presently released from his Afflictions, that I take it to be more desirable, he should be still tried and proved by them; till he recant

32. That which I see not, teach thou me; If I have done iniquity, I will do no more.

33. Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou chuse, and not I: therefore speak what thou knowest.

34. Let men of understanding tell me, and let a wise man hearken unto me.

35. Job hath spoken without knowledge, and his words were without wisdom.

36. My desire is that Job may be tried unto the end, because of his answers for wicked men.

the Answers in which he hath complained of Divine Providence, after the manner of wicked men.

37. *For he addeth rebellion unto his sin, he clappeth his hands amongst us, and multiplieth his words against God.*

37. For otherwise he will adde greater Offences to those lesser he hath already committed: he will defend what he hath inconsiderately spoken; nay triumph, as if he had gotten the better of us; and, in stead of making the Confession to which I have exhorted him, continue to multiply his Complaints against God.

CHAP.

CHAP. XXXV.

ARGUMENT.

Job still keeps silence, notwithstanding that Elihu had made the harshest construction of his words; because he was sensible he meant him well, and had now, in the conclusion of his Discourse, given him very wholsom Counsell; and, allowing his Integrity, had onely charg'd him with some unhappy Expressions, which had faln from him when he was in great anguish of spirit. Which, I suppose, was the reason he doth not contradict him, though he continue, here in this Chapter, to fasten the very same harsh sense upon his words, v. 2, 3. Which he refutes from the consideration of the infinite disproportion there is between Man and God: who is never the worse indeed for any Evil, nor at all the better for any Good that we doe: and yet hath such a Love to Mankind, that it is certain He would not have them miserable, but takes care for their relief when they are oppressed, if they address themselves, as they ought, to Him.

I. **T**O this Job making no Answer, Elihu pressed him again, and said;

I. **E**LIHU spake moreover, and said,

2. Thinkest

2. *Thinkest thou this to be right, that thou saidst, My righteousness is more then Gods?*

3. *For thou saidst, What advantage will it be unto thee, and, What profit shall I have, if I be cleansed from my sin?*

4. *I will answer thee, and thy companions with thee.*

5. *Look unto the heavens, and see and behold the clouds which are higher then thou.*

6. *If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?*

7. *If thou be righteous, what givest thou him?*

2. Let me appeal to thy own Conscience. Dost thou think this to be right, that thou said'st, God is not so righteous as I am?

3. What else could be thy meaning, when thou utteredst such words as these, What doth God care whether I be innocent or no? or what benefit shall I have by it, if I be?

4. I will answer thee, and such as thou art, in a few words,

5. Cast up thine eyes to the Heavens, look upon the Clouds and the Sky; and consider that, as high as they are, they are not so much above thee, as God is above them.

6. And therefore it is true, that He is never the worse for the Sins which thou hast committed; nor will be the worse, though thou shouldst proceed to commit more and greater:

7. And that He is never the better for thy being Righteous; which can con-

Q

ferr

ferr nothing upon Him which He hath not already, nor adde any thing to his Greatness.

8. But thou shouldst not conclude from thence, that it is all one whether a man be good or bad: For thy Wickedness will prove hurtfull to thy self and to the rest of mankind; and thy Righteousness will doe thee and them great service.

9. The cries of the Oppressed tell us what mischief Injustice doeth, and how miserable it makes them: The tyranny of the mighty forces them to cry aloud to God for Vengeance; who, though He be not hurt himself by it, is touched with a sense of their Affliction.

10. The greatest mischief is, that not one of these miserable Wretches inquires seriously after God, who gave him his being; and is able therefore, not onely to relieve him, but to comfort, yea to fill him with Joy, in the midst of the saddest Affliction.

or what receiveth he of thine hand?

8. *Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.*

9. *By reason of the multitude of oppressions, they make the oppressed to cry: they cry out by reason of the arm of the mighty.*

10. *But none saith, Where is God my maker, who giveth songs in the night?*

11. *Who*

11. *Who teacheth us more then the beasts of the earth, and maketh us wiser then the fowls of heaven.*

11. Having indued us with Reason and Wisdom to consider, that He, who takes care of the Beasts and the Birds, will not neglect us; if we do not merely cry and groan under our Oppressions, (as those brute Creatures do,) but with hearty Repentance, and a thankfull sense of his Benefits, and humble Confidence in his Goodness, piously address our selves unto Him.

12. *There they cry, (but none giveth answer) because of the pride of evil men.*

12. This is the reason that God doth not deliver them; because they lie crying indeed under their Affliction: but it is not a sense of Him, but onely the haughty Violence of their Oppressours, which extorts it from them.

13. *Surely God will not bear vanity, neither will the Almighty regard it.*

13. For we must not think that God (though He be inclined to relieve the Afflicted) will give ear to men so void of Piety: He will not regard those, who have so little regard to Him; even for this reason, because He stands in need of no-body.

Q 2

14. There-

14. Therefore, although thou complaineſt that thou doſt not ſee Him appear for thy deliverance; (XXIII.8.) yet do not conclude from thence that He is unrighteous: but go and condemn thy ſelf before Him, and then patiently wait for his Mercy.

15. But now, becauſe there is nothing of this in thee, God hath thus ſeverely afflicted thee; and not at all regarded the exceeding great Proſperity wherein thou haſt hitherto lived.

16. And Job may ſpare his Complaints hereafter, for they are to no purpoſe: he heapeth up words without reaſon.

14. Although thou ſayeſt thou ſhalt not ſee him, yet judgment is before him, therefore truſt thou in him.

15. But now becauſe it is now ſo, he hath viſited in his anger, yet he knoweth it not in great extremity:

16. Therefore doth Job open his mouth in vain: he multiplieth words without knowledg.

CHAP. XXXVI.

ARGUMENT.

Having reprehended some of the unwarrantable Expressions in Job's Discourses, (which he himself would not justify,) Elihu comes closer to the buisiness, and speaks to the very Cause it self. Shewing from the Nature of God, and the Methods of his Providence, that if Job had, in stead of Disputing, submitted himself humbly to God's Corrections, He would have delivered him : (it being as easy for Him to lift up, as to cast down :) And that his not discerning the Reason of his Corrections, (which Job had made a great cause of his Grief, XIX. 7.) ought not to have hindred his humble Submission ; because we are not able to comprehend any of the Works of God, which we see every day, and acknowledge to be most excellently contrived.

1. **E**LIHU also proceeded, and said,

2. Suffer me a little, and I will shew thee, that I have yet to speak

1. **J**OB still keeping silence, Elihu proceeded in his Discourse, and said ;

2. Be not weary, and I will open my mind more fully ; for thou hast not yet heard all that God hath to

Q 3

say

say for himself by my mouth;

3. Which shall now, from the most sublime Contemplations, assert the Righteousness of my Maker.

4. For assure thy self I will not seek to baffle thee with sophistical Arguments: He that discourses with thee is none of those subtle Disputers, but loves sincere and solid Reason.

5. Know then that God is most mighty, but despiseth not the meanest: The excellence of His Power, and the greatness of His Mind, will not suffer Him to wrong any-body.

6. When men are extreamly wicked, and fit to be punished, He will let them live no longer; but the Poor at last shall recover their right, and be delivered out of their Affliction.

7. For whatsoever Affliction the Righteous suffer, God never ceases to take a special care of them; and sometimes raises them to the

on God's behalf.

3. *I will fetch my knowledg from afar, and I will ascribe righteousness to my maker.*

4. *For truly my words shall not be false: he that is perfect in knowledge is with thee.*

5. *Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.*

6. *He preserveth not the life of the wicked: but giveth right to the poor.*

7. *He withdraweth not his eyes from the righteous: but with kings are they on*

the

the throne, yea, he doth establish them for ever, and they are exalted.

8. *And if they be bound in fetters, and be holden in cords of affliction:*

9. *Then he sheweth them their work, and their transgressions that they have exceeded.*

10. *He openeth also their ear to discipline, and commandeth that they return from iniquity.*

11. *If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.*

highest Offices that Kings can confer upon them: in which they are settled as long as they live, and exalted above the power of their Enemies that would pull them down.

8. Or if they should fall into any Trouble, which lies as heavy on them, and holds them as fast, as if they were bound with chains and with cords;

9. It is onely to make them reflect upon their Lives, and to shew them their Sins; because they grow strong, and begin to prevail over them.

10. He disposeth them hereby to listen to Instruction, and admonishes them to forsake their Sins, and return to their Duty.

11. And if they profit so much by their Affliction, as to obey this Counsel, and devoutly serve Him, they shall regain their former Splendour; and pass the rest of their life in Prosperity and Pleasure.

12. But if they be disobedient, they shall be utterly cut off, and die in their Folly.

12. But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13. And they that are false-hearted do but heap up Wrath to themselves by their counterfeit Piety : which surprises them so suddenly, that it gives them no time so much as to cry to God, when his Punishments seize on them.

13. But the hypocrites in heart heap up wrath : they cry not when he bindeth them.

14. They die before their time in the flower of their age ; and perish like the impure Sodomites, with an hasty and unexpected Destruction.

14. They die in youth, and their life is among the unclean.

15. Whereas He delivers the poor humble man in his Affliction ; and makes his Oppression the means of giving him wholesom Counsell :

15. He delivereth the poor in his affliction, and openeth their ears in oppression.

16. Even so would He have rescued thee (if thou hadst humbly submitted to his Correction) out of these miserable Streights to which thou art reduced : and not

16. Even so would he have removed thee out of the strait into a broad place where there is no straitness,

ness, and that which should be set on thy table, should be full of fatness.

17. *But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.*

18. *Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.*

19. *Will he esteem thy riches? no not gold, nor all the forces of strength.*

20. *Desire not the night, when people are cut off in their place.*

onely enlarged thee, but set thee so far from all danger of falling again into them, that Peace and Plenty should have been thy portion.

17. But thou hast maintained the cause of the Wicked: and such as a man's Cause is, such will the Judgment of God be upon him.

18. And because God is angry with thee, take heed lest thou farther incense Him to punish thee so heavily, that upon no terms He will deliver thee.

19. Dost thou think He will have any regard to thy Riches? No, not if thou hadst all the Treasure and all the Force which all the power on earth can muster up.

20. Do not dream that they can doe thee any service; nor entertain thy self with vain hopes, as thou art musing on thy bed in the night: when God sometimes destroys whole Nations on a sudden.

21. But

21. But let thy Sufferings teach thee Caution, and make thee afraid to go on to provoke offended Justice: for thou hast done it too much already, in chusing rather to accuse Divine Providence, then to submit patiently to his Chastisements.

22. Consider the vast extent of God's Power, which lifts men up as well as casts them down. What Lord is there so absolute as He? or who shall teach Him how to govern his Dominions?

23. What Visiter is there over Him, to examine and take an account of His Actions? or who may presume to say, This or that is not well done?

24. See that thou leave off this carping at his Providence; and remember to extoll and magnify it, as well as the wonderfull fabrick of the World, which men behold with admiration and praise.

25. All mankind contem-

21. *Take heed, regard not iniquity: for this hast thou chosen rather then affliction.*

22. *Behold, God exalteth by his power: who teacheth like him?*

23. *Who hath enjoyned him his way? or who can say, Thou hast wrought iniquity?*

24. *Remember that thou magnify his work, which men behold.*

25. *Every man may*

*may see it, man
may behold it afar
off.*

26. *Behold, God
is great, and we
know him not, nei-
ther can the num-
ber of his years be
searched out.*

27. *For he ma-
keth small the drops
of water: they
pour down rain ac-
cording to the va-
pour thereof:*

28. *Which the
clouds do drop, and
distill upon man a-
bundantly.*

29. *Also can
any understand*

plate it with astonishment:
there are none so dull, but
in the farthest parts of
the earth they behold, if
they open their eyes, the
Majesty of God;

26. And must confess
that He is great in Wisdom
and Power, and cannot be
comprehended by our shal-
low Understandings; which
are presently confounded,
when they enter into the
Search of His Eternall Be-
ing.

27. For it is He who dis-
solves the Clouds into wa-
ter, and doth not pour it
down all at once; but by
small drops sweetly restores
to the earth the vapour
which was exhaled from
thence.

28. For He hath made the
Clouds to be fluid bodies;
which distill their showers in
so many places, that there
are multitudes of spectators
and admirers of this wonder-
full contrivance.

29. And can any one un-
derstand how He spreads
those

those Clouds, and makes them hang in the air, when they are full of water? or give an account of the dreadful Sounds, which are heard from thence, and which tell us that He dwells in those celestial places?

30. Observe also how He spreads the beams of the Sun upon the Sea, and covers it all over with light; which raises new Vapours and Clouds in the room of those which are exhausted.

31. Which He uses for quite contrary ends; both to punish mankind by Storms and Tempests and Flouds, and to make a plentiful provision for them by fruitfull Showrs.

32. By those Clouds also He sometimes quite hideth the Sun from us, that it cannot ripen the Fruits; and sometimes onely intercepts its beams a while, that it may not burn them up by immoderate heat.

33. The very Cattel per-

the spreadings of the clouds, or the noise of his tabernacle?

30. *Behold, he spreadeth his light upon it, and covereth the bottom of the sea.*

31. *For by them judgeth he the people, he giveth meat in abundance.*

32. *With clouds he covereth the light; and commandeth it not to shine, by the cloud that cometh betwixt.*

33. *The noise thereof*

thereof sheweth concerning it, the cattel also concerning the vapour.

ceive the Cloud as soon as it rises, and declare what God intends to doe with it; whether to turn it into Storms and Tempests, or into fruitfull Rain and Showrs.

CHAP. XXXVII.

ARGUMENT.

Elihu continues his Speech, which he had begun before, concerning the incomprehensible Works of God: and limits himself chiefly, as he had in the foregoing Chapter, to the Wonders God doeth in the Clouds. To which, at last, he subjoyns the amazing extent, brightness and firmness of the Sky; in which the Sun shines with a lustre, which we are not able to behold. And thence concludes, that the Splendour of the Divine Majesty is infinitely more dazling, and that we must not pretend to give an account of his Counsels.

I. **A**T this also my heart trembleth, and is moved out of his place.

I. **T**HESE are a few of the Works of God; and though there be innumerable more, yet this one

one single effect of his Power strikes terrour into me, and makes my heart tremble, as if it would leap out of my body, and leave me dead.

2. Hearken, I beseech you, seriously to the horrible Noise, which comes out of some of those clouds; and it will astonish you also. The smallest Murmurs of it are so dreadfull, that it may be fitly stiled the Voice of God, calling men to stand in awe of Him.

3. It is heard far and near, for he darts it through the whole region of the air; accompanied with his Flashes of Lightning, which shoot to the ends of the earth.

4. After them follow the claps of Thunder, more terrible then the roarings of a Lion: which grow louder and louder, till they conclude in violent Rain, or Hail, or Tempest.

5. And He who thunders thus with His most wonderfull Voice, doeth other great things, which the wit

2. Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

3. He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4. After it a voice roareth: he thundreth with the voice of his excellency, and he will not stay them when his voice is heard.

5. God thundreth marvellously with his voice; great things doeth

he,

be, which we cannot comprehend. of man cannot comprehend.

6. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

7. He seateth up the hand of every man; that all men may know his work.

8. Then the beasts go into dens, and remain in their places.

9. Out of the south cometh the whirlwind: and cold out of the north.

10. By the breath of God, frost is given: and the breadth of the waters is straitened.

6. For in those clouds, which I have so often mentioned, He makes the Snow, and commands it to cover the earth: and on a sudden they turn into Rain, which sometimes falls in gentle Showrs, and sometimes in impetuous Spouts of water.

7. Which stop the labour of all those whose business is in the fields; and makes the Husbandmen know that He disposes of it as He pleases.

8. The very Beasts also are driven, at that season, into their Lurking-places, and are forced to stay in their Dens.

9. From one quarter of the Heavens blow turbulent Winds; and from the opposite quarter, those cold Blasts which clear and purify the air again.

10. By the like sharp blasts God sends the Frost; and binds up the Waters so fast that they cannot flow.

11. In

11. In serene evenings also He presses the cloud, into drops of Dew upon the earth: or the dewy cloud receiving the Sun-beams, by a dispersed and various light, makes the beautifull Rainbow in the Heavens.

12. For it is turned about and whirl'd severall ways, according to the orders of His wise Counsell; and so are all the rest that I have mentioned, which execute his Commands upon the face of the whole earth.

13. Being sent either to bring a Dearth, and to scourge our sins with Plagues and Pestilential Diseases; or to produce the wonted Crop of the earth, for the necessary sustenance of man and beast; or to reward our Obedience with extraordinary Plenty and very Healthfull seasons.

14. Listen diligently to these things, O Job, do not dispute any more with God, but silently consider these his wonderfull Works.

11. Also by waterings he weariseth the thick cloud: he scattereth his bright cloud.

12. And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13. He causeth it to come, whether for correction, or for his land, or for mercy.

14. Hearken unto me, O Job: stand still, and consider the wondrous works of God.

15. Dost

15. Dost thou know when God disposed them, and caused the light of his cloud to shine ?

16. Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge ?

17. How thy garments are warm, when he quieteth the earth by the south-wind ?

18. Hast thou with him spread out the skie, which is strong, and as a molten looking-glass ?

19. Teach us what we shall say unto him; for we cannot order our

15. Canst thou tell beforehand what Orders God will give about them ? art thou able to tell so much as when a Rainbow will appear in the clouds ?

16. What canst thou tell us then of the hanging of the Clouds in the air, as in an equal balance; and such like stupendous Works of his most absolute Wisdom ?

17. Whence comes the violent Heat which we sometimes feel ? or how do Calms come out of the same quarter, from whence come Whirlwinds ? v. 9.

18. Lift up thy thoughts still higher, and tell us, didst thou joyn with Him, when He stretched out the Sky; in which, as in a mirror, we behold the admirable Power and Wisdom of Him, who, though it be so wide and vast, made it as firm, as it is clear and bright ?

19. Teach us (if thou art so well skill'd) what we shall say to Him of His Power and Wisdom ; for we

R

must

must confess our Ignorance is so great, that our thoughts are confounded when we attempt it.

speech by reason of darkness.

20. Is any thing that I have said of Him worth His hearing? Whoever he be that goes about to describe Him, shall lose himself, and be dazled with the brightness of his Glory.

20. Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21. For, alas! men are not able to look upon the brightness of the Sun, when it shines in the Heavens, after a wind hath swept and cleansed them,

21. And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22. And brought pure and serene weather out of the Northern parts: How then shall they look upon God, whose Majesty is most dreadful; and therefore not to be pried into with Curiosity, but worshipped and praised with the humblest Reverence?

22. Fair weather cometh out of the north: with God is terrible majesty.

23. For when we have done all we can, we must acknowledge that the Almighty cannot be comprehended by our Understan-

23. Touching the Almighty, we cannot find him out: he is excellent in power, and

in

*in judgment, and
in plenty of justice:
he will not afflict.*

ding : His Power is so excellent , His Judgment so exact, His Justice so abundant, that He ought not to be questioned by us for what He doeth ; but if He be, He will not give an account of His Actions.

24. *Men do
therefore fear him:
he respecteth not a-
ny that are wise of
heart.*

24. Which should make all men stand in awe of Him, and lowly adore, rather then boldly dispute with Him : For He despiseth all those who are so wise in their own conceit.

C H A P. XXXVIII.

A R G U M E N T.

What Elihu had said concerning the Divine Majesty, in the 22. verse of the foregoing, God declares to be true, by a sensible demonstration, as I have expressed it in the first Verse of this Chapter. In which God himself appears as a Judge (according to Job's repeated desires) to decide this great Controversy. And taking up the Argument begun by Elihu, (who came nearest to the truth,) and prosecuting it in unimitable words, (excelling his and all other mens in the loftiness of the style, as much as Thunder doth a Whisper,) He convinces Job of his Ignorance and Weakness; by shewing him how little he understood of the most obvious things in this World. Intending from thence, at last, to infer, that he who found himself puzzled, when he went about to give an account of the meanest of God's visible Works, should not presume to penetrate into his secret Counsels; nor question his Goodness, no more then he could his Wisdom and Power, though he knew not why he was afflicted. One instance had been sufficient to bring Job to a Non-plus; but He heaps up abundance, to humble him the more, when he saw how much cause there was for it: whether he considered

sidered the Earth, or the Heavens; the Sea, or the Sun; things contained in the bosome of the Sea, or in the bowels of the Earth; especially all the Meteors (as we call them) which are formed in the Clouds, and the Constellations in the higher Regions; together with the Beasts upon the earth, and the Birds which fly in the air; one of each of which he mentions in the end of this Chapter.

1. **T**HEN the LORD answered Job out of the whirlwind, and said,

2. *Who is this that darkeneth counsel by words without knowledge?*

3. *Gird up now thy loins like a man; for I will demand of thee, and answer thou me.*

1. **N**O sooner had *Elihu* spoken these words, but there was a sensible token of the Presence of that most dreadfull Majesty of God, (XXXVII. 22.) among them. For there arose an unusual Cloud, (after the manner of God's appearing in those days,) and a Voice came out of it, as loud as a Tempest; which called to *Job*, saying,

2. Who is this that disparages my Counsels, with his ignorant Discourses about them?

3. If thou hast the courage to argue the case with Me, (as thou hast often desired,) make thy self ready for the Debate, and answer

me the questions I shall ask thee.

4. Where wast thou, when I founded the earth? speak Man, and relate how I went about that work, if thou art so skilfull as thou pretendest.

5. How came it to have these Dimensions? (For thou, sure, who presumest to censure my Providence, canst not be ignorant of such matters.) After what manner was the line and the rule applied, to give it these exact Proportions?

6. Canst thou tell how it was fixt, and settled upon its Center; or what it is that holds all the Parts of it so firmly together?

7. Where wast thou when the bright Stars first appeared to proclaim my Praise with one consent? and all the Angelicall Powers expressed their joy, but did not assist, at the birth of the World?

8. What Midwife had the Sea, to bring it forth, when

4. *Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.*

5. *Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?*

6. *Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?*

7. *When the morning stars sang together, and all the sons of God shouted for joy.*

8. *Or who shut up the sea with doors,*

doors, when it brake forth as if it had issued out of the womb?

9. When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10. And brake up for it my decreed place, and set bars and doors,

11. And said, *Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed.*

12. Hast thou commanded the morning since thy days? and caused the day-spring to know his place.

it burst out of the confused Abyss, like an Infant out of the womb?

9. And I covered it with Clouds as with a garment; and wrapt its boisterous waves in a thick Mist, with as much ease, as a Nurse swaddles a new-born Child?

10. And laid it in that Bed, which I had appointed to be broken up for it in the earth? where though it be tossed to and fro, as an Infant in a Cradle, yet it keeps within its Shores, which cannot be overturned.

11. For I have fixed its Bounds, and resolved, Thus far shalt thou flow, but no farther: These Sands and these Cliffs shall stop thy swelling waves, be they lifted up never so tempestuously.

12. Raise up thy thoughts still higher, and tell me, dost thou remember since the morning Light was made? or was it thou who ordered the Sun, in what

part of the Heaven it should every day arise?

13. And spread its Beams to the ends of the earth; that the Wicked, who delight in works of darkness, may be detected, and dragg'd to their deserved Punishment?

14. For they are daunted at its approach, and change colour as oft as the Clay doth its form under different seals: they are no more consistent with themselves then a changeable Garment:

15. And at last lose the use of that Light, which innocent persons enjoy with so much pleasure: their insolent Power, which in the Night was so audacious, being broken in pieces in the Morning.

16. O thou who adventurest to enter into the Abyss of my Judgments, didst thou ever penetrate into the spring of the Sea? or hast thou perfectly discovered all that lies at the bottom of that great Deep?

13. *That it might take hold of the ends of the earth, that the wicked might be shaken out of it?*

14. *It is turned as clay to the seal, and they stand as a garment.*

15. *And from the wicked their light is withholden, and the big arm shall be broken.*

16. *Hast thou entred into the springs of the sea? or hast thou walked in the search of the depth?*

17. *Have*

17. *Hast the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?*

18. *Hast thou perceived the breadth of the earth? declare, if thou knowest it all.*

19. *Where is the way, where light dwelleth? and as for darkness, where is the place thereof,*

20. *That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?*

21. *Knowest thou it, because thou wast then born? or because the number of thy days is great?*

17. Hath the Earth opened all her dark caverns to thee? or hast thou gone down to the very Center of it?

18. Nay, dost thou so much as understand all that grows upon the Surface of the earth? Shew thy skill, if it be so comprehensive.

19. Tell me, which is the way that leads to the place where Light takes up its dwelling when the Sun goes down? or what becomes of the Darkness when the Sun rises again?

20. Art thou able to go, and bring either of them hither? or to carry them back again away from hence, and prescribe them their limits at thy pleasure?

21. Art thou acquainted with these things, because thou wast then born when I made them? How comest thou to discourse so confidently of my Government of mankind, who couldst neither tell that thou shouldst
be

be born, nor art able now
to say when thou shalt die?

22. And when wast thou
in the Clouds, to see how
the Snow or the Hail is
made in such abundance?

23. That I need no other
weapon then those, if I
please to use them, for the
destruction of mine Ene-
mies?

24. Art thou able to give
an account how the Light
diffuses it self, all over in
an instant? or what makes
the East-wind blow so vio-
lently upon the earth?

25. Didst thou make a
chanel in Heaven for the
conveyance of overflowing
Showrs? or open the way
for the breaking out of
Lightning and Thunder?

26. Is it by thy direction
that these Showrs go, and
fall upon the desert places;
where there are no Inhabi-
tants to imploy their art to
provide them with water?

27. And that they satisfie
the dry and barren parts of

22. *Hast thou
entred into the
treasures of the
snow? or hast
thou seen the trea-
sures of the hail,*

23. *Which I
have reserved a-
gainst the time of
trouble, against the
day of battel and
war?*

24. *By what
way is the light
parted, which scat-
tereth the east-
wind upon the
earth?*

25. *Who hath
divided a water-
course for the over-
flowing of waters?
or a way for the
lightning of thun-
der,*

26. *To cause it
to rain on the
earth where no
man is; on the
wilderness where-
in there is no man?*

27. *To satisfie
the desolate and
waste*

Chap. XXXVIII. *the Book of JOB.* 151

*waste ground, and
to cause the bud of
the tender herb to
spring forth?*

28. *Hath the
rain a father? or
who hath begotten
the drops of the
dew?*

29. *Out of
whose womb came
the ice? and the
hoary frost of hea-
ven, who hath
gendred it?*

30. *The waters
are hid as with a
stone, and the face
of the deep is fro-
zen.*

31. *Canst thou
bind the sweet in-
fluences of Plei-
ades, or loose the
hands of Orion?*

32. *Canst thou
bring forth Max-
imoth in his sea-*

*the earth, where all the la-
bour of man is unprofitable,
without such plentifull
Rains to make them fruit-
full?*

28. *What's more common
then the Rain and the Dew?
but who is able to produce
one drop of either?*

29. *In whose womb was
the Ice formed? or who can
make so small a thing as the
hoary Frost?*

30. *Whence comes the
Cold that turns the waters
into Stone, and fetters the
raging waves of the Sea?*

31. *Canst thou forbid
the sweet Flowers to come
forth, when the Seven-stars
arise in the Spring? or open
the Earth for the Husband-
man's labour, when the
Winter season, at the rising
of Orion, ties up their
hands?*

32. *Is it by thy power that
the rest of the Stars, great and
small, appear in the Southern
and*

and the Northern Signs, in their proper season?

33. Dost thou understand the Orders and the Laws, which I have established among the Heavenly Bodies? or couldst thou tell what to doe, if it were referred to thee here on earth, to settle the Government of them?

34. Let me see an instance of thy Power and Skill; lift up thy voice to the Clouds, and command them to pour out abundance of waters, upon the place where thou now art.

35. Or call to the Lightnings, and bid them go whither thou hast a mind to send them: and let me hear them answer, Behold, we are ready to obey thee.

36. Didst thou give thy self understanding? How comes it then to be so small, that thou canst not tell how a Thought is made?

37. Nor with all the Wisdom thou hast, so much as count the number of the Clouds? whose Showrs thou

son, or canst thou guide *Arcturus* with his sons?

33. Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35. Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36. Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37. Who can number the clouds in wisdom? or who can stay the

bottles

bottles of heaven,

art as unable to stop, as to make them run;

38. *When the dust groweth into hardness, and the clods cleave fast together?*

38. Though they have lain so long, that the earth is abundantly satisfied, and fit for the plough, or for the seed.

39. *Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,*

39. Or dost thou pretend to have great power upon Earth, though none in Heaven? wilt thou undertake then to provide food for a Lion and all his whelps?

40. *When they couch in their dens, and abide in the covert to lie in wait?*

40. And that in a Desert; where they lie lurking in their dens, and greedily watch for a prey, in close and shady places?

41. *Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.*

41. Or, which is less, wilt thou take upon thee to feed the young Ravens? who, expelled by the old ones out of their nest, complain to Me of their Cruelty, but know not where to get a bit of meat?

CHAP. XXXIX.

ARGUMENT.

This Chapter continues the Discourse begun in the latter end of the foregoing, concerning God's Providence about Beasts and Birds. And to the Two before mentioned, he adds Seven more. First, the wild Goat or Hinde, whose hard labour among the rocks God is wont to help and promote (as the Psalmist observes XXIX. 9. and other Authours agree) by a clap of Thunder; the terrour of which puts her into such an agony, that she presently excludes her young one, which sticks in the birth. Then he mentions the wild As; and after that a tall Creature in those Countries called Reem: which we render an Unicorn; but Bochartus hath proved to be a two-horned Goat in Arabia of great strength, with an erected head and ears. Of the rest I need say nothing here, they are so well known.

I. **V**AIN Man, who wouldst so fain pry into my Secrets! didst thou ever climb the rocks to see the wild Goats bring forth? or hast thou assisted at the hard labour of the Hindes,

I. **K** Nowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2. Canst

and helpt to ease them of their burthen?

2. *Canst thou number the months that they fulfill? or knowest thou the time when they bring forth?*

2. Dost thou know the moment of their conception? or keepest an account when they will be delivered?

3. *They bow themselves, they bring forth their young ones, they cast out their sorrows.*

3. Hast thou seen how they bow themselves? with what pain they bring forth, and with how much difficulty they are freed from their sorrow?

4. *Their young ones are in good liking, they grow up with corn: they go forth and return not unto them.*

4. And yet their young ones are lusty and strong; they grow up in the open fields; they leave their mothers, and return to them no more.

5. *Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?*

5. Was it thou that gave the wild Ass his liberty, and made him so free from the Servitude, in which you keep other creatures?

6. *Whose house I have made the wilderness, and the barren land his dwellings.*

6. Who but I made that difference between him and them; and laying no burthen on him, assigned him the Wilderness and barren Countries for his habitation?

7. *He scorneth*

7. Where he laughs at those

those that live in the tumult
and bustle of Cities ; and
hears none of the cries of
him that drives other Asses
to their labour :

*the multitude of
the city ; neither
regardeth he the
crying of the dri-
ver.*

8. Nor is confined in
small Inclosures, but hath
whole Mountains to range
in for his pasture ; where
he finds sufficient food to
appease his hunger.

*8. The range
of the mountains
is his pasture, and
he searches after
every green thing.*

9. Go to the Unicorn,
(thou who wouldst have all
things conformable to thy
will,) and see if thou canst
perswade him to serve thee:
will he be content to be tied
to thy crib all night ?

*9. Will the uni-
corn be willing to
serve thee, or a-
bide by thy crib ?*

10. Or submit his proud
neck to thy yoke all day ?
canst thou make him go to
plough ? or will he draw
the harrow over thy land ?

*10. Canst thou
bind the unicorn
with his band in
the furrow ? or will
he harrow the val-
leys after thee ?*

11. Wilt thou rely upon
him (because his strength is
great) to do all the rest of
thy work in the field ?

*11. Wilt thou
trust him, because
his strength is
great ? or wilt
thou leave thy la-
bour to him ?*

12. Or leave thy harvest
out of doors, till thou hast
prevail'd with him to bring
it home, and lay it in thy
barn ?

*12. Wilt thou
believe him that
he will bring
home thy seed, and
gather*

gather it into thy
barn ?

13. Gavest
thou the goodly
wings unto the
peacocks? or wings
and feathers unto
the ostrich?

14. Which lea-
veth her eggs in
the earth, and
warmeth them in
the dust;

15. And for-
getteth that the
foot may crush
them, or that the
wild beast may
break them.

16. She is har-
dened against her
young ones, as
though they were
not hers: her la-
bour is in vain
without fear;

13. Have other Birds any
reason to complain that they
are not so goodly as the
Estrich? whose wing is tri-
umphant, if it be compared
with the wing and the fea-
ther of the Stork.

14. But her inward qua-
lities are not so beautifull as
her plumes: For she doth
not seek for solitary places
wherein to lay her Eggs; but
drops them any-where
upon the ground, and neg-
ligently leaves them to be
corrupted by the heat of the
Sand and of the Sun.

15. She doth not secure
them from the foot of tra-
vellers or of wild beasts;
who frequently tread upon
them, and crush them in
pieces:

16. But is hardened a-
gainst the fruit of her own
womb, as if it were not hers;
and so she loses all her la-
bour, because she hath no
fear it may be lost.

17. For God hath not given her that wisdom which he hath bestowed upon other Creatures ; but made her of a stupid and careless nature :

17. *Because God hath deprived her of wisdom, neither hath he imparted to her understanding.*

18. Though He hath imparted so much as is necessary for her preservation : For when she raises her self, and lifts up her wings, she runs so fast, that she despises a man on horseback, who cannot overtake her.

18. *What time she lifteth up herself on high, she scorneth the horse and his rider.*

19. And now I speak of the Horse, let me ask thee again, Who was it that made him so much superiour to other creatures in strength and in courage? Didst thou give him his valiant Spirit ; or clothe his neck with such a stately Main ?

19. *Hast thou given the horse strength? hast thou clothed his neck with thunder?*

20. Or put that Vigour and Mettle into him, which makes him leap and bound in the air like a grasshopper? There is a majesty in his Looks ; and when he snoars vehemently it is terrible.

20. *Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.*

21. He stamps impatiently on the ground, and breaks

21. *He paweth in the valley, and rejoiceth*

rejoyceth in his strength : he goeth on to meet the armed men.

22. He mocketh at fear, and is not affrighted ; neither turneth he back from the sword.

23. The quiver rattleth against him, the glittering spear and the shield.

24. He swalloweth the ground with fierceness and rage : neither believeth he that it is the sound of the trumpet.

25. He saith among the trumpets, Ha, ha ; and he smelleth the battel afar off, the thunder of the captains, and the shouting.

26. Doth the hawk flie by thy

it up with his feet : he glories in his strength, and goes out boldly to meet the arms that oppose him.

22. He derides all the dreadfull instruments of War, and cannot be dismayed by them : he runs upon naked Swords ;

23. And is not daunted at the noise of Arrows which come whizzing by his ears, nor at the sharp points of Spears and Launces which are thrust at his breast.

24. He makes the earthquake and tremble, as he gallops over it, and rides abundance of ground in a moment : neither can he stand still, when he hears the sound of the Trumpet :

25. But the louder it is, the more he neighs and dances for joy. He perceiveth the Battel before it begins, by the thundring voice of the Captains, and the shouting of the Souldiers.

26. Behold, also, how the Hawk mounts up aloft.

Didst thou give her those swift wings? or teach her, when the winter comes, to fly into the southern parts; that she may still enjoy the warmth of the Sun?

wisdom, and stretch her wings toward the south?

27. But what Bird sores so high as the Eagle? Is she beholden to thee for that strength which carries her into the clouds? or was it by thy direction, that she builds her Nest quite out of all mens reach?

27. Doth the eagle mount up at thy command, and make her nest on high?

28. She dwells on the top of high Rocks; in the steep and craggy Rock, as in an inaccessible Fortrefs, she settles her abode.

28. She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29. There she leaves her young ones safely, while she goes to provide them food; from thence (so sharp is her sight) she spies her prey a vast way off.

29. From thence she seeketh the prey, and her eyes behold afar off.

30. Which when she hath seized and torn, she brings to her nest, that they may suck its blood: she looks down to the very earth; and where the carcases lie, there may she be found.

30. Her young ones also suck up blood: and where the slain are, there is she.

CHAP. XL.

ARGUMENT.

Job modestly declining to say one word in his own defence, (though he was graciously invited by God to speak, if he had any Plea remaining,) is still more humbled by a plain declaration from the Divine Majesty, that Elihu had reason to reprove him for his immoderate Complaints, (which some might look upon as an Accusation of God's Providence;) and for maintaining his own Righteousness so much, and God's Righteousness so little, in the Dispute he had had with his Friends. Shewing him withall, that he was not sensible enough of the infinite Distance and Inequality between him and God; when he desired so vehemently to argue his Case with Him, that he forgot to make those Submissions to the Divine Majesty, which had better become him. This Disproportion is most lively represented and illustrated, by an admirable description of the strength of the BEHEMOTH, a word of Egyptian termination; signifying, not the Elephant, (which seldome lies down, and never among reeds, as this doth, v. 21.) but a creature in that Country called by the Greek Writers Hippopotamus, i.e. River-horse. For it appears by the Second book of Esdras,

Chap. VI. v. 49. that the Hebrews reckon Behemoth, not among the Land-creatures, but among those belonging to the Water, which were created on the fifth day. And there is none, that we know, of that sort, to whom the Characters here mentioned belong, but the Creature now named.

I. **A**FTER a short silence, to see what *Job* would reply to this long Discourse, the Lord proceeded, and said ;

2. Why dost thou not speak ? Hath not the Almighty brought Arguments enow to convince thee ? Let him that will argue with God about His Providence, first make an Answer to these Questions.

3. Then *Job*, whose Confusion had made him silent, answered with great humility, and said ;

4. Behold, I am a wretched creature, and not worthy to speak unto thy Majesty : nor do I know what to answer ; and therefore I will hold my peace.

5. I have said too much al-

1. **M**oreover the LORD answered *Job*, and said,

2. Shall he that contendeth with the Almighty instruct him ? he that reproveth God, let him answer it.

3. ¶ Then *Job* answered the LORD, and said,

4. Behold, I am vile, what shall I answer thee ? I will lay mine hand upon my mouth.

5. Once have I spo-

I spoken, but I will not answer : yea, twice, but I will proceed no farther.

6. ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7. Gird up thy loins now like a man : I will demand of thee, and declare thou unto me.

8. Wilt thou also disannull my judgment ? wilt thou condemn me that thou mayest be righteous ?

9. Hast thou an arm like God ? or canst thou thunder with a voice like him ?

ready, in speaking only these two words to Thee : But I have done ; I will adde no more.

6. Then the Divine Majesty spake again, after the same manner as before, saying,

7. What ? hast thou (who desiredst so much to plead with Me) lost thy Courage ? pluck up thy spirit, man, and prepare thy self (as I said at the first) to answer the Questions I shall farther ask thee.

8. Is there any reason to suspect my Care of Mankind, who have shewn it so much about other Creatures ? Canst thou not defend thy self, but thou must also complain of Me ? must I be condemned, that thou maist be justified ?

9. Who art thou, that talkest so much of thine own Innocence, that thou forgettest to maintain my Righteousness ? Hast thou a Power equall to mine ? or canst thou speak with a Voice like this ; or imitate

the Thunder thou hearest in the clouds ?

10. Lift up thy self then, and let me see thee appear in the highest Majesty : put on thy Robes, and shew thy self in such Royal state, that all may honour and reverence thy excellent Greatness.

11. Let all thine Adversaries round about thee (as becomes a mighty Prince) feel the fierceness of thy Wrath : frown upon all the haughty, and make them hang down their heads.

12. Look, I say, upon every proud Oppressour, and make him cringe and throw himself at thy feet : tread down all the Wicked, wheresoever thou shalt find them.

13. Cast them all into one grave, that the world may be no more troubled with them : cover those faces with perpetual shame and confusion, which now bear themselves so high, and overlook all others.

10. Deck thy self now with majesty and excellency, and array thy self with glory and beauty.

11. Cast abroad the rage of thy wrath ; and behold every one that is proud, and abase him.

12. Look on every one that is proud, and bring him low : and tread down the wicked in their place.

13. Hide them in the dust together, and bind their faces in secret.

14. Then

14. *Then will I also confess unto thee, that thine own right hand can save thee.*

15. ¶ *Behold now behemoth, which I made with thee, he eateth grass as an ox.*

16. *Lo now, his strength is in his loyns, and his force is in the navel of his belly.*

17. *He moveth his tail like a cedar: the sinews of his stones are wrapt together.*

14. When I see thee doe such things as these, then will I my self also magnify thy Power; and acknowledge that thou needest none of my help to deliver thee.

15. But consider a while (if thou art not yet humble enough) a Creature * which I have made in a Country not far from thee: He lives among the fishes in the great river of Egypt, but he feeds upon the earth, and eateth grass like an Oxe.

16. Consider, I say, the greatness of his Strength, and the firmness of his Flesh; not onely in his Loyns, but even in the Navel of his belly; where other creatures are wont to be weak and tender.

17. He hath a Tail as thick and as stiff as a Cedar; but he bends and throws it back at his pleasure: the Nerves of his thighs are so many, that they are intricate and perplexed one within another.

18. His

* Behemoth,
i. e. River-
horse.

18. His Bones (for so they are rather then Grissles) are as strong as bars of brasse, and as hard and firm as rods of iron.

18. His bones are as strong pieces of brasse, his bones are like bars of iron.

19. He is one of the principal works of God, a very singular instance of his Power: He that made him hath fastned such crooked Teeth in his jaws, exceeding sharp, that therewith he mows the grasse and the corn, as with a Sythe.

19. He is the chief of the ways of God: he that made him, can make his sword to approach unto him.

20. For he goes (in the night) to graze upon the hills; in the company of the rest of the beasts in the field, who sport themselves in those rich pastures:

20. Surely the mountains bring him forth food, where all the beasts of the field play.

21. But (in the day) he lies down in shady and close places; under the covert of the reeds, and in the fenny mud.

21. He lieth under the shady trees, in the covert of the reed, and fens.

22. The bushy trees, which are there very numerous, afford him a shelter: he is encompassed with the willows and the osiers, which grow in abundance on the banks of Nile,

22. The shady trees cover him with their shadow: the willows of the brook compass him about.

Chap. XL.

the Book of JOB.

267

23. Behold, he
drinketh up a ri-
ver, and basteth
not: he trusteth
that he can draw
up Jordan into his
mouth.

24. He taketh
it with his eyes:
his nose pierceth
through snares.

23. Nay, (behold a won-
der) he dives to the very
bottom of the river, and
there takes his repose with-
out fear: He will be secure,
though Jordan also should
break out, and be poured
upon his mouth.

24. Who dare come in
his sight, and attempt to
take him by open force?
where is he that will under-
take to fasten hooks in his
Nose?

CHAP.

CHAP. XLI.

ARGUMENT.

In this Chapter another Creature of vast bigness and strength is described, called in the Arabian language LEVIATHAN. By which we are not, in this place, to understand the Whale; because that Fish is not armed with such Scales as Leviathan is here said to have, v. 15. nor is impenetrable, as every-body knows; and, to say no more, never creeps upon the Earth, which is part of the description of this Leviathan, v. 33. Whereby we are therefore to understand the Crocodile, (to whom every part of this description exactly belongs,) a Creature as big again as a Man of the greatest stature, and in some places vastly greater: there having been Crocodiles seen of twenty, nay forty foot long; and in some places of an hundred. To this fierce and untameable Creature God sends Job, that he might learn more Humility, then to contend with his Majesty; when he saw how unable he was to stand before one of his Creatures. That use He himself teaches Job to make of this description, v. 10, 11, 12.

1. **T**HERE is another Creature also

1. **C**ANST thou draw

out

out leviathan with
an hook ? or his
tongue with a cord
which thou lettest
down ?

2. Canst thou
put an hook into
his nose ? or bore
his jaw through
with a thorn ?

3. Will he make
many supplications
unto thee ? will he
speak soft words
unto thee ?

4. Will he make
a covenant with
thee ? wilt thou
take him for a ser-
vant for ever ?

5. Wilt thou
play with him, as
with a bird ? or

in the same River, which I
would have thee consider ;
and behold therein the Di-
vine Power, and humane
Weakness. Canst thou catch
* Crocodile. the Leviathan * as
you do other fishes ? canst
thou let down a line, and
draw him out by the tongue
with a hook ?

2. When thou hast made
a cord of the rushes of the
river, canst thou put it about
his nose ; or strike an iron,
as sharp as a thorn, into his
jaw ?

3. Will he importune thy
favour, and with many
prayers beseech thee to spare
him ? will he sue for his li-
berty with submissive words,
and speak thee fair to let
him goe ?

4. Will he enter into
bonds, and make a solemn
covenant with thee, never
to doe thee hurt ; but to be
thy slave, and doe thee ser-
vice for ever ?

5. Wilt thou adventure to
play with him, as with a Spar-
row ? or tie him by the leg,
for

for the sport and pastime of thy Daughters ?

6. Shall the society of Fishermen make a feast for joy they have taken him ? and sell their share in him among the Merchants ?

7. Where is the dart wherewith thou canst hope to penetrate his Skin ? or the fish-spear that is able to wound his Head ?

8. Go, and touch him if thou darest : the battel will be soon ended, for thou shalt not doe it the second time.

9. Mark what I say ; he will be sorely disappointed that thinks to take him : for he will be ready to sink down with fear at the very sight of him.

10. Though he lie asleep on the shore, there is none so hardy, as to dare to awake him. Who is he then that takes upon him to contend with Me ? If one of my Creatures be so terrible, how dangerous is it to provoke my Majesty ?

wilt thou bind him for thy maidens ?

6. *Shall the companions make a banquet of him ? shall they part him among the merchants ?*

7. *Canst thou fill his skin with barbed irons ? or his head with fish-spears ?*

8. *Lay thine hand upon him, remember the battel, doe no more.*

9. *Behold, the hope of him is in vain : shall not one be cast down even at the sight of him ?*

10. *None is so fierce that dare stir him up : who then is able to stand before me ?*

11. *Who*

11. *Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.*

12. *I will not conceal his parts; nor his power, nor his comely proportion.*

13. *Who can discover the face of his garment? or who can come to him with his double bridle?*

14. *Who can open the doors of his face? his teeth are terrible round about.*

15. *His scales*

11. And where is the man to whom I am a Debtour? How came I, that made the whole World, to be obliged to thee, or any one else? Did you first begin to doe me kindneses, that I should owe you a requital?

12. What Insolence is this, to dispute with Me, when thou art not able to stand before this single work of my hands? none of whose lims or joints I will conceal; nor forbear to speak of his strength, and of the comely disposition of all his parts.

13. And first take a view of his scaly Skin, wherewith he is covered: who hath ever stript him of that upper garment? or who dare come within his doubled Snout?

14. Who will venture to open his wide Jaws, and so much as look into his Mouth? in which his long rows of Teeth are very dreadfull.

15. The Scales of his back
are

are like the plates of a shield, which I have provided for his defence: every one of them is closely compacted, and strictly sealed to the next.

16. They are knit so close, that the air, which presses into all things else, cannot come between them.

17. They cleave one to another, they hold so fast together, that no art or violence can make a separation.

18. When he sneezeth, as he lies gaping in the Sun, the Spirits break forth with such a force, that they seem to sparkle: and when he riseth up out of the river, his Eyes appear before the rest of his body, as the morning light before the Sun.

19. The Steam also which then comes out of his mouth is as vehement as if it were full of burning torches; or there were a fire in him, that sends forth sparks.

20. Out of his Nostrils

are his pride, shut up together as with a close seal.

16. One is so near to another, that no air can come between them.

17. They are joyned one to another, they stick together, that they cannot be sundred.

18. By his sneezings a light doth shine, and his eyes are like the eyelids of the morning.

19. Out of his mouth go burning lamps, and sparks of fire leap out.

20. Out of his nostrils

nostrils goeth
smoak, as out of
a seething pot or
caldron.

21. His breath
kindleth coals, and
a flame goeth out
of his mouth.

22. In his neck re-
maineth strength,
and sorrow is tur-
ned into joy before
him.

23. The flakes
of his flesh are, joy-
ned together: they
are firm in them-
selves, they cannot
be moved.

24. His heart
is as firm as a stone;
yea, as hard as a
piece of the nether
millstone.

25. When he
raiseth up himself,
the mighty are a-
fraid: by reason
of breakings they

goes a Smoak like the reek
of a seething pot, or a boi-
ling caldron,

21. His Breath is so hot,
though he come out of the
water, that it is sufficient to
kindle coals; and may be
called a flame, which issues
out of his mouth.

22. His Neck is exceeding
strong, as if it were the very
seat of strength: sadness and
terror marches before him,
and seizes on all those that
meet him.

23. The Muscles of his
flesh are glewed together;
every one of them is com-
pact and solid; they are
not easily moved.

24. He is as far from Fear,
as he is from Pity: for his
heart is as firm as a stone;
as hard as an anvil, or a
piece of the nether mil-
stone.

25. But the stoutest hearts
tremble when he lifts up
himself above the water:
they are seized with such a
fright, that they are at
T their

their wits end, and know not which way to turn themselves.

26. Though they assault him with the sword, it will doe them no service ; for the hardness of his Skin will break it in pieces: the Spear, also the Dart and the Javelin are altogether as feeble, and cannot enter into him.

27. All the other Weapons of iron (which the wit of man can devise) he values no more then a straw ; and those of brass, no more then rotten wood.

28. The Arrow shot out of the strongest bow cannot make him flee : and those Stones , which are thrown out of a Sling with so much force , move him no more then a little chaff.

29. Lay at him with heavy Clubs, and he regards them no more then if they were stubble : shake the Launce at him , and he contemns its most violent thrusts.

purify themselves.

26. The sword of him that layeth at him cannot hold ; the spear, the dart, nor the habergeon.

27. He esteemeth iron as straw, and brass as rotten wood.

28. The arrow cannot make him flee : sling-stones are turned with him into stubble.

29. Darts are counted as stubble: he laugheth at the shaking of a spear.

30. Sharp

30. *Sharpstones
are under him : he
spreadeth sharp-
pointed things up-
on the mire.*

31. *He maketh
the deep to boil
like a pot : he ma-
keth the sea like a
pot of ointment.*

32. *He maketh
a path to shine af-
ter him : one
would think the
deep to be hoary.*

33. *Upon earth
there is not his
like, who is made
without fear.*

34. *He behol-*

30. For in stead of him,
it meets onely with the
rough Shells wherewith he
is armed: which are so hard,
that he beats back the shar-
pest Weapon, and throws it
into the mire.

31. When he tumbles a-
bout in the bottom of the
River, he raises bubbles on
the top; and the water of
the Lake is so troubled,
with the slimy mud which
he stirreth up, that it
looks like a Pot of oint-
ment.

32. When he swims, he
makes furrows in the face
of the Deep; and leaves a
path behind him so covered
with froth and foam, that it
looks as if it were grown
old, and were full of gray
hairs.

33. His fellow is not to
be found upon the earth;
where he creeps indeed in
the dust, but is so made that
he cannot be trodden under
foot and bruised.

34. No, though he lie so
low,

low, yet he despises the
tallest Beasts; and reigns
over the Oxen and Camels,
and all those creatures whose
long legs raise them to the
loftiest height: whom he
masters and rends in pieces
at his pleasure.

*desb all high
things: he is a
king over all the
children of pride.*

CHAP.

CHAP. XLII.

ARGUMENT.

This Chapter concludes the Book, with an account how Job compleated the Submission which he had begun before to make to God. Whose Pardon he sorrowfully begs; confessing and repenting of his Fault; resigning himself intirely to be instructed by Him; but resolving never hereafter to complain, nor to move any questions about his Providence. This Repentance God accepts; and for his sake grants a Pardon also to his Friends, whom he condemns as more faulty then Job. Who after this receives extraordinary marks of God's Favour; and hath such an ample Recompence made him for his Losses, as may incourage all posterity to persevere in well doing and patient suffering; believing stedfastly that nothing can be done or permitted by God without much reason, (whose Wisdom shines so gloriously in all his Works,) and humbly expecting a comfortable issue out of all our Troubles.

1. **T**HEN Job answered the LORD, and said,

1. **T**HES E words so lively represented the Power, and Wisdom of God in his Works, that Job, seeing his errour more
T 3 clearly

clearly then ever, submitted himself unto the Great Lord of all, and said;

2. I am abundantly satisfied that thy Power is as large as thy Will; and that nothing can hinder Thee from effecting every thing which Thou designest: but as Thou hadst reason to cast me down, so Thou canst restore me and lift me up again.

3. I am sensible also of the Justice of the Reproof which Thou hast given me (XXXVIII. 2.) and do confess I very much forgot my self, when I adventured to talk so ignorantly of thy wise Administrations. It was that which made me so rash as to discourse of things far above my reach; wonderfull things, which I ought humbly to admire, not arrogantly censure.

4. Be not angry with me, I beseech Thee, but graciously hear me speaking in thy own words. I do not pretend to give an account

2. *I know that thou canst do every thing, and that no thought can be withholden from thee.*

3. *Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderfull for me, which I knew not.*

4. *Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.*

of thy wonderfull Works
and of thy Providence ;
and therefore ask me no
more Questions, (XXXVIII.
3.) but let me learn of
Thee, and do Thou instruct
my Ignorance.

5. *I have heard
of thee by the hea-
ring of the ear :
but now mine eye
seeth thee.*

5. Something I did know
before, of thy Greatness,
and Mightiness, and Wise-
dom ; but nothing so clear-
ly as I do now, by this re-
velation and visible appea-
rance of thy dreadfull Ma-
jesty.

6. *Wherefore I
abhor my self, and
repent in dust and
ashes.*

6. Which touches me
with a sensible displeasure
against my self, for my un-
decent Complaints, and ve-
hement Expostulations, and
eager Desires to die or to be
delivered : I condemn them
all, (together with what-
soever I have spoken too
boldly about thy Govern-
ment,) and in the most sor-
rowfull manner repent, that
I have justified my self so
much, and Thee so lit-
tle.

7. ¶ *And it
was so, that after*

7. Which ingenuous Con-
fession pleased the Lord so
much,

much, that He did not chide Job any farther : but turning his voice to Eliphaz, (his principal Accuser,) He said, I am angry with thee and with thy two Friends : For you have made a perverse construction of the Afflictions I sent upon Job ; whom, notwithstanding all his Errours, I acknowledge to be my Servant, and to have spoken better of Me then you have done.

8. And therefore take no less then seven Bullocks, and as many Rams, and carry them to my Servant Job ; whom I appoint to be your Priest, to offer for you a Burnt-offering, in token of my absolute Dominion over all Creatures. And that faithfull Servant of mine shall pray for you, and obtain your Pardon : for I have a great love to him, and will be favourable to you for his sake. Do not fail to go about this, lest I inflict some grievous punishment upon you ; because,

the L O R D had spoken these words unto Job, the L O R D said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends : for ye have not spoken of me the thing that is right, as my servant Job hath.

8. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for your selves a burnt-offering; and my servant Job shall pray for you, for him will I accept : lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

as I said, you have made an ill representation of my Providence, and repeated those things confidently, which my Servant *Job* shewed you to be false.

9. So *Eliphaz* the *Temanite*, and *Bildad* the *Shubite*, and *Zophar* the *Naamathite* went, and did according as the LORD commanded them: the LORD also accepted *Job*.

10. And the LORD turned the captivity of *Job*, when he prayed for his friends: also the LORD gave *Job* twice as much as he had before.

11. Then came there unto him all his brethren, and

9. So *Eliphaz* and his two Companions submitted themselves also unto God, and went, as He commanded them, and desired *Job* to intercede for them. And the Lord heard his Prayer, and was reconciled to them.

10. And at that very time when *Job* was performing this charitable office for his Friends, the Lord was pleased to begin to restore to him all those things which had been taken away from him: and never ceased, till He had not onely established him in his former Splendour, but made him twice as rich as he was before.

11. All his Kindred likewise and his familiar Acquaintance (whom his unusual

usual Affliction had estranged from him, XIX. 3.) when they heard of the wonders the Lord had done for him, came to visit him and feast with him: And after they had condoled his Misery, and testified their sorrow for all that had befallen him, they congratulated his happy Recovery; and, in token of their joy, every one of them presented him with a piece of money, and a pendant of gold.

12. Thus the Lord impoverished this good Man, onely to make him richer. For in stead of seven thousand Sheep, which he had before his Troubles, he found he had fourteen thousand, when they were ended; and for three thousand Camels, which were taken from him, the Lord gave him six thousand: and multiplied his yoke of Oxen, which were but five hundred, into a thousand; and his she-Assees, in the same proportion.

all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12. So the LORD blessed the latter end of Job more then his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-assees.

13. *He had also seven sons, and three daughters.*

13. His Wife also became very fruitfull, and brought him as many Children as he had lost ; seven Sons , and three Daughters.

14. *And he called the name of the first, Jemima, and the name of the second, Kezia, and the name of the third, Kerenhappuch.*

14. And to preserve the memory of so marvellous a Deliverance, (of which they were so many living monuments,) he called the name of the first *Jemima*, that is, the Day ; because of the Felicity wherein he now shone, after a sad Night of Affliction, wherein he had lain : and the second, *Kesia*, (a Spice of an excellent smell ;) because God had healed his filthy stinking Ulcers, which made even his Wife refuse to come near him, XIX. 17 : and the last he called *Kerenhappuch*, i. e. Plenty restored, or, an Horn of varnish ; because God had wiped away the tears which fouled his face, (as he complains XVI. 16.)

15. *And in all the land were no women found so fair as the daugh-*

15. The Beauty also of these Women proved as bright as their Names ; for there were none so amiable

in all that Country : and their Father did not (as the manner was) endow them with a small portion of his goods, but (having a large estate, and a great affection to them) he made them Co-heirs with their Brethren, in the inheritance which he left them.

16. After which glorious Restitution of Himself and his Family, his years were multiplied as well as his estate : For the Lord added almost an Age and an half (no less then an hundred and forty years) to those he had lived before ; so that he had the pleasure to see his Childrens Children to the fourth generation :

17. And departed not out of the World till he was so fully satisfied, that he desired not to live any longer.

ters of Job , and their father gave them inheritance among their brethren.

16. After this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations.

17. So Job died, being old and full of days.

A N
 APPENDIX
 TO THE
 PARAPHRASE.

H E R E ends the Book of *Job*: whose short Sufferings (for the space of XII months, as the *Hebrews* reckon in *Seder Olam*) were recompensed with a very long Life in great Prosperity. If we could rely upon all their Traditions, this might have been added to the Paraphrase upon the last words, that the whole time of his Life was two hundred and ten years. For in the *Hierusalem Targum* upon XII. *Exod.* 40. and in *Bereschit Rabba* upon XLII. *Gen.* 2. they make account that the *Israelites* staid just so long in *Egypt*: And in the *Chronicle* forenamed, and in *Bava Bathra* and other Books they tell us, that *Job* was born that very year when *Jacob* went with his Family down thither to sojourn; and died that year when they were delivered from thence by the hand of *Moses*. But this agrees neither with what other of their Authours say, whom I mentioned in my Preface; nor with the LXX, who in the last verse but one of this Book insert this Clause,

Clause, *All the days of his life were two hundred and forty years.*

This indeed might be easily reconciled with the account before mentioned, if we did but rectify their numbers in the beginning of that verse by the *Hebrew* Truth, and cut off the thirty years which they have added to the true time that he lived after his recovery from his sickness: for then this passage also must be corrected, and in stead of 240, we must set down 210. Which we might also prove in this manner (out of *Seder Olam*, Cap. 3.) to be the right account of his Age: because it is said v. 10. of the last Chapter, that *the Lord added to Job the double of what he had before*; and therefore if an hundred and forty years were added, he had seventy before, which in all make two hundred and ten. But it is not worth our while to trouble our selves with such uncertainties: much less is it safe to rely upon any thing which is supported by no stronger Authority than the *Hebrew* Tradition. The vanity of which appears most notoriously in this, that

Manasseh Ben Israel saith *, it is evidently certain by Tradition, that the *Mahometans*

at this day pay a great reverence to this holy man's Sepulchre, and honour it at *Constantinople* with much religion and devotion: when all men that have any considerable acquaintance with other Authours besides those
of

* Lib. 1. de Resurrectione. Cap. ult.

of their own Nation (upon which the *Hebrews* dote) may easily know, that the *Job* whom the *Turks* honour was a Captain of the *Saracens*, who was slain when they besieged that City in the year of *Christ* 675.

It will be to better purpose, if I take notice of an observation of theirs which hath more certainty in it; because clearly founded upon the Holy Scriptures. Which is, that *Job* was a *Prophet among the Gentiles*; and a Prophet of very eminent quality and degree. Who deserved to have been at least mentioned by *Josephus* in his Book of *Antiquities*, where he hath not vouchsafed to Name him: nay, to have been praised by the Son of *Sirach* in his Catalogue of famous men, (XLIV. *Ecclus*, &c.) who were honoured in their Generations, and were the glory of their Times. But, according to the humour of the *Jews*, he magnifies onely those of their own Country, or such from whom they were directly descended: not considering how much it was for their honour, that by the care of their noble Ancestours the History of *Job* and his excellent Vertues had been preserved. Which he ought not therefore to have omitted; but to have celebrated him among the chief of those Worthy persons, by whom God wrought great glory; such as did bear rule in their Kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies, &c. XLIV. *Ecclus* 2, 3.

Nay,

Nay, his Friends deserved a short remembrance, who seem nothing inferiour to the Wise men among the *Jews*, (though they mistook in the application of many excellent Truths,) but are acknowledged by themselves to have been Prophets among the Gentiles. And not without reason; for *Eliphaz* we read IV. 13, &c. had Night-visions, an Apparition of an Angel, and secret Whispers, like the still small Voice which *Elijah* heard 1 *Kings* XIX. 12. which made *R. Sol. Jarchi* not fear to say that the *Shechinah* was upon him. And *Elihu*, it is easy to discern, felt a Divine Power working in him mightily, XXXII. 8, 18, 19. which was not altogether a stranger he shews (XXXIII. 15, 16.) to other men; whom God in those days instructed by Dreams, among other ways that he had of communicating his mind to them. But there was none equal to that wherein He made Himself known to *Job*: who in *three* things seems to have had the pre-eminence above all the Gentile Prophets. *First*, In that God was pleased to speak to him aloud by a Voice from Heaven, XXXVIII. 1. (which the *Jews* call the *Bath Col*,) and not merely in such silent Whispers as He did to *Eliphaz*. *Secondly*, That this Voice was attended with a notable token of a Divine Presence, from whence it came, viz. a *Whirlwind*: which I take to have been something like that sound as of a rushing mighty

mighty wind, wherein the Holy Ghost came upon the day of Pentecost. And *Lastly*, He saw likewise in all probability the appearance of some Visible Majesty (XLII. 5.) suppose in a glorious Cloud (as the LXX seem to understand it, XXXVIII. 1.) or something like that which *Moses* beheld in the Bush, when God first called unto him out of the midst of it. III. Ex. 4.

Which need not at all puzzle our belief; when we consider that the Church in those days was Catholique, and not as yet confined to any one Family or Nation. God was pleased indeed to shew an extraordinary grace to *Abraham*, in calling him out of his own Country and Father's House, where Idolatry had taken a deep root, and had been long growing without any hope of amendment. (For if we may give any credit to *Kessens* a Mahometan writer, or to *Elmacinus* a Christian, they were infected with it in the days of *Heber*, who stoutly opposed it; but with so little effect, that though God sent a whirlwind which threw down all their Idols and broke them in pieces, that false worship still prevailed.) But this doth not warrant us to imagine that God utterly rejected, and neglected all other people: to whom He revealed Himself in a very familiar manner, and gave many demonstrations of his Divine Presence among them; till they corrupted their ways by such abominable Idolatries, that they became altogether un-

V

profi-

profitable, and unfit for the society of that Holy Spirit, which oft times moved them. Even among the *Canaanites* (into whose Country God led *Abraham*) we find *Melchisedeck* was then a Priest of the most high God; a greater person then that Prophet, and the Minister of that Oracle (some fancy) which *Rebekah* went to consult when she felt the Twins struggling in her Womb, XXV. Gen. 22. To whom I might adde several others, if I had a mind to prolong this discourse.

And though the Book before mentioned (*Sedar Olam Rabba*, Chap. 21.) is pleased to say, that the Holy Ghost ceased to inspire men of any other Nation after the giving of the Law; yet it is easy to shew that therein it contradicts even their own affirmation elsewhere, which is grounded on good reason, that *Balaam* was a Prophet divinely moved among the *Syrians* in *Mesopotamia*. He was a man indeed of naughty affections, and inclined to Superstition, but still had many illuminations and motions from the most High; as appears not onely by his predictions, but by the expresse words of *Moses*, who says *the Spirit of God came upon him*, XXIV. Num. 2. To which if I should adde his own testimony concerning himself, that he *heard the words of God*, and *saw the vision of the Almighty*, and that in an extraordinary manner, *having his eyes open* in his ecstasy; I see no reason why it should be rejected; especially since
he

he declared at the first, when the Princes of *Midian* importuned him to goe with them, that he would be wholly guided by the LORD in the buisness; and when he was come to *Balack*, constantly went to meet the LORD, to ask Him what he should say; and professed his care to speak what the LORD had put in his mouth: XXII. 8. XXIII. 3, 12, 15, &c. These considerations, to which many more might be added, are sufficient to shew that there is little, if any, ground for the opinion of

Theodoret, who resolves* that

* *Quest.* 39. in *Num.*

Balaam did not enquire of

the True God; though the answer was given by him of whom he was ignorant, not by him whom he invoked: and that the conclusion of *S. Basil*,* or *Greg.*

Nyssen || (it is uncertain whose Work it is wherein we find it) is more remote

* *Epist.* 80. ad *Ex-*
statb.

|| *Lib. de Trinitate.*

from truth; who determine, that when the Scripture saith he went to consult with God, we are thereby to understand the Devil. For should we allow the word *ELOHIM* or *GOD*, to be so equivocal, that it may be applied not onely to other excellent Beings besides the Divinity, but to the Devil himself, (which is the foundation there laid for that conclusion) yet the word *Jehovah* or *LORD*, is never so used; and *Balaam* always says that he would go and meet with

Him. And accordingly the L O R D is said to put a word in his mouth, even then, when, just before, we read that *God met him*, XXIII. 4, 5. where it is most reasonable by G O D to understand the Angel, mentioned XXII. 35. whom the L O R D employed to deliver His mind unto him.

All which I have said to shew that God did not quite desert the Gentile World, as long as there were any considerable reliques of the ancient Religion remaining among them; and they did not wholly divert to fables, and deliver up themselves to the guidance of evil spirits, against the apparent testimony of the Holy Spirit of God. Who spake to them by such good men as *Job*; in whose days those sinners were not onely re-proved but punished also by the Judges, who worshipped the Sun, Moon, and Stars: which seems to have been the oldest Idolatry of all other; as not onely *Maimonides*, but *Diodorus Siculus* observes. And if they had listened to such instructions, and not suffered themselves to be led merely by sense, to which those heavenly bodies appeared in such an amazing brightness that struck with admiration (as the last named Authour speaks) they fancied them to be *θεὸς αἰδίας τε καὶ ἀπόρτες*, both *Eternal and the first Gods*; we cannot conceive that they would have sunk so low, as to fall into *Image-worship*: which in *Job's* Country doth not seem to have obtained in his days. But

But the chiefest part of the Wisdom of this Prophet consisted in his piety: of which he proved a rare example, as I have said already; especially in adversity. Wherein he behaved himself with such admirable Vertue, that, though the Apostle to the *Hebrews* do not mention him among those who were famous for their *Faith* (he not being of their race to whom the Promises were made, yet) S. *James* in the next Epistles highly magnifies and applauds his *Patience*. And not only propounds him (together with the *Prophets* and Holy men who had spoken to them in the Name of the Lord, v. 10.) as a pattern of well doing and contented suffering to the Christian *Hebrews*; but numbers him among those Blessed Souls, whose worthy deeds we praise, and whose happiness we admire, v. 11. Or rather he names him alone as an example of a happy man; who endured more than any that we reade of in ancient times, and in the end found the Lord so mercifully gracious and bountifull to him, that it may encourage all pious men to indure with such wonderfull submission as he did.

Who when he lost his goods, his house, his children, his health; nay, was all over ulcerous and in great pain; and moreover, was solicited by his wife to speak irreverently, if not irreligiously of God, and to deny his Providence; and by his Friends was upbraided as an hypocrite, nay accused, in their

V 3 passion,

passion, as a tyrannical Oppressour ; where-
by they indeavoured to bereave him (as

* Lib. 1. *de Im-
pell. C. 4.* S. Ambrose observes *) of
that great comfort in afflic-
tion *culpâ vacare* to be con-

scious of no enormous crime, and to make
him appear to himself as the authour of his
calamity ; at which his inferiours mockt and
scofft, who had formerly had him in great
veneration ; nay, it exposed him to the scorn
of those, who were not worthy to be set
with the dogs of his flock ; so that he lookt
as if he had been deserted by God, and made
an example of his heaviest displeasure : yet
he bare all at the very first, (when men are
wont to be shaken, nay overthrown by the
sudden news of such dreadfull disasters,) not
onely with much resolution and resignation,
but with hearty thanksgiving ; and through
the whole course of his calamity committed
no error that I can discern, but what the
indiscreet and uncharitable censures of his
Friends proyoked him unto ; which put him
upon too frequent and long justifications of
himself, and perplexed him extremely,
(which seems his greatest trouble) that he
could not find out the reason why God afflic-
ted him so severely.

But in the issue God revealed to him what
it was fit for him to think in this matter also :
and thereby hath given us such satisfaction in
that great controversy and difficult question
about

about God's Providence, as is no-where to be met withall, but in the Gospel of *Jesus Christ*. Even prudent men, as *S. Ambrose* * observes in a Book he hath written about *Job*, are apt to be extremely mo-

* L. II. de Interpellatione, c. I.

ved when they see the wicked abound with good things, and the just very much afflicted: and truly, says he, it is *lubricus locus*, a slippery place, in which the Saints have scarce been able to tread in the path of a true Opinion, as we see in *David*, and *Job*; who maintained a long conflict with his three ancient Friends that came to comfort him upon this subject. And God himself brought the dispute at last, to such a conclusion, as may fully settle the minds of all those who meet with this Book, and preserve them from being scandalized, or in the least offended, on such occasions. The *Mahometans* themselves seem to be fully satisfied; as we read in the *Lives of the Fathers*, written in the *Arabian* language by *Kessens*: who brings in the Most High, speaking to *Job's* Friends after this manner *. Do you not

know that *Job* is a Prophet of God, whom He hath chosen

* Horring. Hist. Orientalis, l. I. c. 3.

to his Apostleship; and to whom He hath committed his Inspiration? God would not have you think that He is angry with him; as you seem to gather from this afflicted state wherein he lies. For you know that God is wont to

prove the Prophets, the Just, the Martyrs, and other good Men; wherein notwithstanding there is no indignation, or contempt of them, but honour rather with God most high.

Thus S. Chrysostome I find most elegantly represents him as a far more glorious spectacle when he sate on the Dunghill, then the greatest Prince, without his vertue, is when he sits upon a Throne. "His Ulcers, says

"he *, were far more valuable in my account, then all their precious Stones. For

"what profit do we receive by them? what necessity, what want do they supply? But these Ulcers of his, are the comfort of all manner of heaviness that can seise upon us. You may know this to be true, if when a man hath lost his genuine and onely Son, you shew him a thousand Jewels and precious Stones; which give no comfort at all to his grief, nor in the least assuage his trouble and pain. But in this case, if you remember him of the wounds of Job, he presently finds some ease; when you ask him, saying, why dost thou weep and lament, O Man, on this fashion? thou hast lost one Son; but that Blessed Man lost all the Children he had; and, together with that blow, received a stroke in his Flesh, and sate naked in the Dung, besmeared all over with the filth that ran out of his Wounds; in a deep Consumption, which

* Hom. V. ad Populum Antiochenum.

“ which by little and little wasted that just
“ that true, that devout Man: who abstain-
“ ed from all manner of evil, and had God
“ himself for the Witness of his Vertue. If
“ thou dost but speak these words, instantly
“ thou extinguishest the heaviness of the
“ Mourner, and riddest him of all his grief; and
“ so the Ulcers of that righteous Man be-
“ come more profitable to him then Jew-
“ els.

“ Do you therefore conceive now that
“ you have that Champion before your eyes;
“ and that you see the Dung, and him sitting
“ in it; a Statue of Gold, of Diamonds, I
“ am not able to say of what: For there is
“ nothing so precious as to be worthy to be
“ compared with that Ulcerated Body, whose
“ Sores shine more brightly then the beams
“ of the Sun; which inlighten onely the eyes
“ of the body, but these illuminate the eyes
“ of the mind. They make us see; and they
“ made the Devil quite blind: for after he
“ had given those wounds in his body, he
“ fled and appeared no more. See here, Be-
“ loved, how great the gain of affliction is!
“ For when that righteous man was rich and
“ enjoyed his ease, the Devil had something
“ to say against him: though falsely indeed,
“ yet this he had to say, *Dath Job serve God*
“ *for nought?* But after he had stript him
“ naked, and made him a beggar, he had
“ not a word to say; he durst not so much as
“ open

“open his mouth against him. When he
 “was rich, then he adventured to wrastle with
 “him, and threatned to supplant him: but
 “after he had made him poor, deprived him
 “of all he had, and reduced him to the ex-
 “treamest grief and sorrow, he ran away and
 “durst not renew the assault. When his bo-
 “dy was sound, then he laid violent hands
 “on him: but when he had filled it with
 “wounds, he was routed and fled away van-
 “quished. By this thou seest how much Po-
 “verty may prove better then Riches,
 “Weakness then Health, Temptation then
 “Ease and Quiet, to those that are vigilant
 “and watchfull: who make a profit of all
 “these; and by fighting grow more illustri-
 “ous and courageous. Who ever saw, who
 “ever heard such noble Combats?

But there is none, that I have met withall,
 who represents him in such lively colours, as
 the streat *S. Basil*; who in a Sermon of his *

* Tom. I. *Homil.*
XXIII. p. 569. &c.

(the latter part of which
 was occasioned by a lamen-
 table Fire, that hapned near
 their Church, and put it in danger,) exhorts
 all the Rich, who were untouched by the
 flames, to relieve their poor Neighbours,
 whose Goods were consumed in them; and
 then addressing himself to those, who had
 saved themselves but nothing else, beseeches
 them “not to take their loss too heavily,
 “nor to let their minds be disturbed: butto
 “shake

“ shake off the misty cloud of sorrow, and
“ to strengthen their Souls with such gene-
“ rous and manly thoughts, as might turn
“ this Accident into an occasion of Crowns.
“ For which ~~and~~ he advises them to put
“ themselves in mind of the Constancy of
“ *Job*; and to say to themselves as he did,
“ *The Lord gave, and the Lord hath taken a-*
“ *way; as it seemed good to the Lord, so it is*
“ *come to pass.* And by no means, says he,
“ let any of you be moved with what hath
“ hapned, either to say or think, there is
“ no Providence which rules our affairs;
“ or presume to accuse the dispensation and
“ judgment of the Lord: but let him fix his
“ eyes on that Champion, and make him his
“ Counsellour, who will advise him to bet-
“ ter thoughts.

“ Let him recount in order all the Agonies
“ he endured, and then observe how bravely
“ he came off; and how the Devil threw
“ all his darts at him in vain: not one of
“ them giving him a deadly wound. First
“ he set upon his Goods, and endeavoured
“ to overwhelm him with the dolefull news
“ of various Calamities, which came tum-
“ bling like the waves of the Sea, one upon
“ the neck of another. But all to no pur-
“ pose; for the Just man received them as a
“ Rock doth the fury of a Tempest: tur-
“ ning the rage of the Waves into froth, and
“ standing it self immovable. He said not a
“ word,

“ word, that we read of, he made no com-
 “ plaints of these disasters : or if he said any
 thing we may well presume it was those de-
 cent and becoming words which we read in
 the conclusion, “ *The Lord gave, and the*
 “ *Lord hath taken away; as it pleased the Lord,*
 “ *so it is come to pass.* But he did not think
 “ any of those Calamities that befell him, to
 “ be worth his lamenting with his tears.

“ Well, but there comes one afterward
 “ that tells him a most dismal story, of the
 “ death of all his Children by the fall of the
 “ house wherein they were making merry. At
 “ this, it is true, he rent his garments; and
 “ it is the first expression of his grief that we
 “ meet withall, in compliance with the pas-
 “ sions of Nature, and to declare himself a
 “ most tender Father. But he set some bounds
 “ to his grief, and adorned what had hapned
 “ with those pious words; *The Lord gave,*
 “ *and the Lord hath taken away, &c.* As if he
 “ should have said, I was called their Fa-
 “ ther; as long as He, that made me so,
 “ pleased. But now He hath taken off this
 “ Crown of Children from my head, and it
 “ is not fit for me to contend and dispute
 “ with him about his own. Let that be,
 “ which seemeth best to the Lord. He it
 “ was that formed them; I was but the In-
 “ strument. Why should I who am but a
 “ Servant, foolishly complain of my Master;
 “ and repine at that decree, which I cannot
 “ alter?

“ With

“With such words as these that righteous
“Man wounded the Devil; and, as one
“would say, shot a dart quite through his
“heart. Which so intriged him, that seeing
“him still a Conquerour, he made an assault
“upon his Body; which he turned into cor-
“ruption, and made it become such a bag of
“worms, that from a Throne it was cast
“upon a Dunghill. And yet the good man
“remained immovable; and when his Body
“was torn, preserved still the hidden treasure
“of piety in his Soul, of which the Devil
“could not rob him. And therefore, not
“knowing what to doe more, he betook
“himself to his old stratagem; and instiga-
“ting his Wife to entertain irreligious and
“blasphemous thoughts, attempted that way
“to overthrow this Champion. For she,
“tired with the long continuance of his Ca-
“lamities, came to him, and clapping her
“hands at what she beheld, upbraided him
“with these lamentable fruits of his piety:
“and rehearsing his former prosperity, and
“then pointing at his present misery, ask’d
“him, if this was the reward which he re-
“ceived from the Lord for all his Sacrifices.
“With abundance of such like words, which
“were enough to disturb the most compo-
“sed, and subvert the most steady and re-
“solved mind. I am a vagabond, said she,
“and am forced to crouch to others like a
“slave. I, who was a Queen, am constrain-
“ned

"ned to depend upon my servants for relief :
 "I, who maintained many liberally, am now
 "nourished my self out of other folks cha-
 "rity. Adding, that it would be far better
 "for him, to provoke his angry Creatour,
 "by impious words, to cut him off; then
 "by an unprofitable patience thus to prolong
 "both his and her misery.

"But he, more offended with these words
 "then any of his former sufferings, with eyes
 "full of indignation look'd upon her as an
 "enemy; and ask'd what ailed her to talk
 "thus like one of the foolish women? Lay
 "aside, said he, these thoughts, and let me
 "hear no more of this advice; which makes
 "me appear to my self, as if one half of me
 "were wicked and irreligious. *What, shall*
 "*we receive good at the hands of the Lord,*
 "*and shall we not suffer evil?* Remember
 "all the past happiness thou hast enjoyed;
 "and oppose better unto worse. No man's
 "life is intirely and thoroughout happy.
 "Τὸ διὰ πάντο; εὖ περὶ τὴν, μόνον Θεῷ. To be
 "always as well as we can wish, belongs to
 "God. If thou art grieved at what is pre-
 "sent, fetch thy comfort from what thou
 "hast received before. Now thou weepest,
 "but formerly thou didst laugh; now thou
 "art poor, but there was a time when thou
 "wantedst nothing. Then thou drankest
 "of the pure fountain of life; be content,
 "and drink now the more patiently of the
 "troubled

“troubled waters. Behold the Rivers, their
“streams are not clear in all places. And
“our life thou knowest is like to one of
“them, which slides away continually, and
“is oft times full of waves, which come rol-
“ling one upon another. One part of this
“River is passed by; and another is running
“on its course. This part of it is gushing out
“from the fountain; and the next is ready to
“follow it, as soon as it is gone. And thus
“we are all making great hast to the com-
“mon Sea; death I mean, which swallows
“up all at last.

“If we receive good from the hands of the
“Lord, shall we not bear evil? Think of
“that again. Shall we go about to compell
“the Judge, to afford us just the very same
“things for ever? Shall we presume to in-
“struct our Lord and Master how he ought
“to conduct our life? He hath the power
“of His own decrees and orders; as He
“pleases, so he appoints our portion for us.
“And we know that He is wise; and that He
“dispenses to His servants what is most profi-
“table for them. Do not then curiously pry
“into the counsels and resolution of thy Lord
“and Governour: onely take in good part,
“and affectionately embrace, whatsoever is
“ordered by his Wisedom. Love his Admi-
“nistration; and whatsoever He is pleased to
“give, receive it with pleasure. Demon-
“strate now in a sorrowfull condition, that
“thou

“thou wast worthy of all the joy which thou
“hadst formerly in a better.

“Thus *Job* discoursing, he baffled the De-
“vil once more ; and gave him such a re-
“pulse, that he made him perfectly ashamed
“to see himself thus vanquished. And what
“ensued after this? why, when the Devil
“was beaten, his disease fled away too ; ha-
“ving assaulted him in vain, and got no
“ground of him. His flesh began to recover
“into a second Youth. He flourished also
“in his Estate, which was restored to him
“with increase. For Riches flowed so plen-
“tifully into his house, that they were dou-
“ble to what he had before. First, that he
“might be no loser by his Affliction ; and
“Secondly, that he might have a mercifull
“reward of his patience under it. Therefore
“it was that his Horses, and Mules, and Ca-
“mels, and Sheep, and all the rest of his re-
“venue were doubled : onely his Children
“were no more then equal to the number he
“had before ; seven Sons, and three Daugh-
“ters. The reason was, because his Beasts
“indeed intirely perished ; but the better
“part of his Children still survived, when
“they were taken from him. And therefore
“being again adorned with as many Sons and
“Daughters, as formerly he enjoyed, he had
“a double portion of them also : those who
“were present with him here, and those who
“expected him in the other World. Behold
“then,

“ then, what good things this just man, *Job*,
“ heaped up to himself by his patient submis-
“ sion to God. And do thou therefore, if
“ thou hast suffered grievously in this fire,
“ which the malice of the Devil kindled, bear
“ it constantly ; and lenify the affliction with
“ these better thoughts : according to that
“ which is written, *Cast all thy care upon the*
“ *Lord, and he will sustain thee.*

To this purpose that great person *S. Basil* discourses, when he represents how *Job* received the first assaults of his Affliction, and how happily it ended. And there is great reason to think that he did not, in the progress of it, swerve from those good beginnings, which had so blessed a conclusion : but whatsoever expressions fell from him, when he was engaged in the heat of Disputation, he still preserved such a religious temper of mind, as made him not cease to submit himself reverently to God's will, and to thank him for all the benefits he had formerly received from his Bounty. Nor do I find any cause for the Censures which *Maimonides* * (and out of him *Menasseh Ben-Israel* ||) hath passed upon the disputation between him and his four Friends, about Divine Providence ; which he hath thus stated.

* *More Nevochim*,
Part. III. Cap. 23.
|| Lib. 1. *De Resurre-
ctione*, c. 16.

“ *Job* (saith he) maintains that Mankind
“ is so vile a sort of Being, that God doth

“not regard the best of them any more then
 “he doth the worst; but it is all one to
 “him, when a Calamity comes, whether it
 “light upon the Offendours or upon the In-
 “nocent. Nay more then this, he affirms
 “that there is no expectation after death,
 “and consequently no hope remaining for
 “him. Which are such blasphemies, that
Maimonides is fain to seek excuses for him;
 and for that end alledges a common saying
 among their Wise men, that *a man is not ap-
 prehended, or seized on, because of his grief:*
 that is, what he says in extremity of pain, is
 not imputed to him for sin. But there is no
 need of this Apology; for the places he al-
 ledges do not prove him guilty of uttering
 such things, as (to speak in his words) are
 evil in the highest degree. Though *Menasseh
 Ben-Israel* is so presumptuous as to charge
 him with such a profane denial of Divine
 Providence, at least here below the Moon,
 that he makes him impute all his misery to
 the malignant aspect of the Planets under
 which he was conceived and born.

To which opinion of *Job*, say they, every
 one of his Friends opposed a particular opini-
 on of their own, differing each of them from
 the other. And first *Eliphaz* endeavours to
 establish this for a certain truth; “That as
 “Afflictions do not come by chance but by
 “the Providence of God, so they are sent for
 “the sins of men; and therefore without all
 “doubt

“doubt *Job* was a great offendour, which
“was the cause he was handled on this man-
“ner. This opinion, says *Maimonides*, he
“held to the last; onely was fain to adde in
“conclusion, that all the ways whereby we
“deserve punishment do not appear.

Then after him (when *Job* had argued
against this) comes *Bildad*, who produces a
new opinion, grounded upon the doctrine of
permutation, or recompence, as they speak.
“That is, he believed the Evils which *Job*
“indured here, should, if he proved inno-
“cent, be changed into good things; and
“in the issue be highly serviceable to him in
“another world.

After whom succeeds *Zophar* with a different
resolution from all these; which was, that
“God acts according to his own pleasure, and
“that we are not to search for any cause of
“his actions out of his own will; nor to
“say, why doth he this and not that? In
“short, we are not to seek the way of equi-
“ty, and the decree of wisdom in his do-
“ings; for it necessarily belongs to his Es-
“sence that He doe what He will: and our
“understanding is too shallow to compre-
“hend the secrets of his Wisdom, whose
“right and propriety it is that He may do
“according to his Pleasure, and for no other
“cause.

And these *four* Opinions about Providence
Maimonides undertakes to shew have had

their several Assertors since ; who have propagated them among their Scholars. *Job's* opinion he saith is the same with *Aristotle's*, who attributed all to accident. *Bildad* was followed by the Sect of *Mutazali* (a kind of *Pharisees* among the *Ismaelites*) who ascribed all to Wisdom: *Zophar* by the Sect of *Assaria*, who attributed all to will and pleasure : And *Eliphaz*, he fancies, held the opinion of the Law ; which is, that God deals with men according to their works.

But when all that these men had disputed, nothing moved *Job*, there stands up another, whose name was *Elihu*, “ who first proves
 “ the Providence of God from propheticall
 “ dreams, XXXIII. 15. and to those things
 “ which *Eliphaz* had said, adds, according to
 “ the imagination of *Menasseh Ben-Israel*, the
 “ doctrine of the transmigration of Souls
 “ (which he labours to find in v. 14.) and
 “ thereby in a wonderfull way, says he, re-
 “ solves all the doubt ; by determining that
 “ *Job* and other just men, may be punished
 “ for sins which they committed in a former
 “ body.

But as there is no footstep that I can see for this fond conceit, which he honours with the name of a mystery ; so it is evident these men follow their own vain inventions in all this discourse, directly contrary to the Book it self. For they make *Job's* opinion the very worst of all the rest ; when the Lord him-
 self

self tells *Eliphaz* in the conclusion of the Book (XLII. 7.) that He was angry with him and his two other Friends; because they had not spoken of him so rightly as *Job* had. And it doth not appear by their speeches that they held several opinions about Providence, and took every one of them a different way (that's a meer Rabbinical subtilty) to solve the doubt, wherein *Job's* unusual sufferings had perplexed them. But they seem to have harped all of them upon one and the same string; as I have represented in the Arguments before each Chapter: which 'it is thought fit should be here set down by themselves; that the Reader may take a view of the whole work all together.

From whence the conclusion of *Maimonides* will be very evident (which is the best thing he says) that *The scope of the Book is, to establish the great Article of Providence; and thereby to preserve us from error, in thinking that God's Knowledge is like our Knowledge; or his Intention, Providence, and Government, like our Intention, Providence, and Government. Which foundation being laid, nothing will seem hard to a man, whatsoever happens. Nor will he fall into dubious thoughts concerning God; whether He knows what is befalln us or no; and whether He takes any care of us. But rather he will be inflamed the more vehemently in the love of God; as it is*

310 *An Appendix to the Paraphrase.*

*said in the end of this Prophecy ; Wherefore I
abhor my self and repent in dust and ashes. So
say our Wise men ; They that act out of love,
will rejoyce in Chastisements.*

THE

THE
ARGUMENTS
TO THE
SEVERAL CHAPTERS.

CHAP. I.
ARGUMENT.

*had been of Piety and all
manner of Vertue in his
Prosperity.* fol. 1

THIS Chapter is a
plain Narration of
the flourishing condition
wherein Job lived, before
the envy and malice of
the Devil brought upon
him the sorest Calamities ;
which are particularly de-
scribed, with the occasion
of them, and his admira-
ble Constancy under them :
whereby he became as emi-
nent an example of Pa-
tience in Adversity, as he

CHAP. II.
ARGUMENT.

The first part of this
Chapter is a continuation
of the Narration, which
was begun in the foregoing,
of the Calamities which
befell this good man; whom
God suffered the Devil
to afflict in his Body, as he
had already done in his
X 4 Goods

Goods and Children. And then follows a farther testimony of his Constancy, notwithstanding his Wife's angry and profane accusation of the Divine Providence. Though, it is true, he was so much dejected to see himself reduced to this extremity of Misery, that neither he, nor his Friends that came to visit him, were able for several days to speak a word.

fol. II

with an admirable Constancy, could not contain himself any longer, but bursts out (to such a degree was the anguish of his spirit increased) into the most passionate Complaints of the Miseries of humane Life. The consideration of which made him prefer Death much before it; and wish that, either he had never come into the world, or gone presently out of it again, or, at least, might now forthwith be dismissed.

fol. 17

CHAP. III.

ARGUMENT.

Here begins the Discourses which Job and his Friends had about his Affliction; which are all represented, by the Authour of this Book, poetically; not, as hitherto, in a plain-simple Narration, but in most elegant verse. And being overcharged with Grief, (without the least word of comfort from his Friends,) he that had for some time born the weight of his Afflictions

CHAP. IV.

ARGUMENT.

Eliphaz incensed at this Complaint of Job, instead of condoling with him, and pitying the Miseries which had put him into this Agony, and applying fitting Lenitives to his Anguish; bluntly rebukes him for not following the good Advice that he used to give to others in their Adversity: and tells him, he had reason to suspect

suspect his Piety, because the Innocent were not wont to suffer such things, but onely wicked Oppressours; whom, though never so mighty, God had always humbled. Witness the Horims, who dwelt in Seir, (II. Deut. 12.) whom the ancestors of Eliphaz (XXXVI. Gen. 11.) had overcome, though they were as fierce as Lions. To those Beasts of prey, of all sorts, he compares the Tyrants whom he speaks of in this Chapter, v. 10, 11. intending, it is likely, to remember him also of the destruction of the Emims by the children of Moab, (II. Deut. 10, 11.) and of the Zamzummims, (v. 20, 21.) who were rooted out by the children of Ammon, as the Horims by the children of Esau: from whose Grandchild Eliphaz seems to have been descended, and called by the name of the eldest Son of Esau. He tells Job also of a Vision he had, to confirm the same truth, That man's

Wickedness is the cause of his Destruction. fol.

22, 23

CHAP. V.

ARGUMENT.

Eliphaz still prosecutes the very same Argument; endeavouring to confirm it from the opinion and observation of other men, as well as from his own. And thereupon exhorts him to Repentance, as the surest way to find mercy with God; and to be not onely restored to his former Prosperity, but to be preserved hereafter from the Incursions of savage people, or of wild beasts, and from all the rest of the Distresses which had befallen him. Of this he bids him, in the conclusion, to be assured; for it was a point he had studied, to 27

CHAP. VI.

ARGUMENT.

Job, not at all convinced

314 The Arguments to the Chapters.

ced by these Discourses, justifies the Complaint he had made, (Chap. III.) which Eliphaz had now accused; maintaining that his Grief was not equal to the Cause of it. And therefore he renews his wishes of Death: at which though they might wonder who felt nothing to make them weary of Life; yet he had reason, he shews, for what he did; and one more then before, which was their Unkindness: who pretended to be Friends; but by this rude Reproof of him at the very first, without so much as one compassionate word, or the least syllable of Consolation, shewed how little sympathy they had with him in his Sufferings. These things he desires them to consider, and weigh the cause of his Complaint a little better, before they passed any farther judgment on it.

fol. 33

CHAP. VII.

ARGUMENT.

Job proceeds still in the defence of his Complaint, and of his Wishes to see an end of so miserable a Life; which at the best is full of Toil and Trouble. And, since his Friends had so little consideration of him, he addresses himself to God; and hopes he will not be angry, if he ease his Grief by representing to him the Dolefulness of his condition, and expostulating a little with him about the continuance of it, and his release from it.

fol. 39

CHAP. VIII.

ARGUMENT.

The foregoing Apologies of Job, it seems, made little impression on his Friends: for, he had no sooner done, but another of them, called Bildad, continued the Dispute, with

with as little intermission, as there was between the Messengers that brought him (Chap. I.) the sad tidings of his Calamities. And it doth not appear by his discourse, that he differed at all in his Principles from Eliphaz. For, though he give him very good Counsel, yet, he still presses this as the sense of all Antiquity, (v. 8.) that God ever prospers the Just, and roots out the Wicked, be they never so flourishing for a season. And he bring descended from Shuah, one of Abraham's Sons by Keturah, (XXV. Gen. 2.) seems to me to have a particular respect, in this appeal to History, unto the Records, which then remained, of God's blessing upon that faithfull man's posterity, (who hitherto, and long after, continued in his Religion,) and of the extirpation of those Eastern people, (neighbours to Job,) in whose countrey they were settled, because of their Wickedness.

fol. 44

CHAP. IX.

ARGUMENT.

Job allows what Bildad had well spoken in the beginning of his Speech; and very religiously adores the Justice, Wisdom, and Sovereignty of the Almighty: with whom he protests he had no intention to quarrel or dispute; but onely to assert the contrary Maxime to that which they maintained; That Piety will not secure us from all Calamities, which do not ever fall upon those that deserve them. Witness, on one hand, the prosperous estate of wicked Princes, v. 24. (particularly of one great Prince, who then somewhere reigned in their neighbouring countries,) and, on the other hand, his own Infelicity, notwithstanding his known Integrity, v. 25. About this he confesses he was very much unsatisfied: though he knew it was in vain to argue with God about it;

nor

*nor would his Affliction
suffer him to doe it.* fol.

49, 50

CHAP. X.

ARGUMENT.

In this Chapter the passionate Complaints and Expostulations with God, from which Job tells us (in the foregoing Chapter) he intended hereafter to refrain, break out afresh; and he earnestly desires to know what his Guilt is: which God, who made him, he was sure could not but perfectly understand, if there was any; and needed not, for the discovery of it, to expose him to these severe Torments. Which, he still is of the opinion, may justify his Wishes of never being born, or of dying presently after. Though, those Wishes being vain, he acknowledges it is more rational to desire, that God would be pleased to intermit his Pain a while; if He did not think fit quite to remove it. fol. 56

CHAP. XI.

This Chapter gives an account of the sense of Zophar about the business in dispute. It is uncertain whence he was descended; but probably he dwelt upon the borders of Idumæa, (for there we find an ancient City called Naama, XV. Josh. 41.) and from thence came to visit Job in his Affliction. But instead of joyning with him in his Prayer for a little respite from his Pain, (with which Job had concluded his last Discourse,) he calls him an idle Talker, and accuses him of irreverence towards God. Concerning whose incomprehensible Counsels, and irresistible Power, &c. he discourses with great sense, and gives Job exceeding good Advice: but still follows the opinion of the other two Friends, that he would not have been so miserable, if he had not been Wicked. fol. 61

CHAP.

CHAP. XII.

ARGUMENT.

In this Chapter Job taxes all his three Friends with too great a conceit of their own Wisdom, which had not as yet, taught them common Humanity to the miserable. And lets them understand, that he need not come to them to learn, but might rather teach them the falseness of that Proposition, where-with Zophar had concluded his Speech, concerning the Infelicity of the Wicked. For the contrary, he tells them, was obvious to sense, v. 7, 8, &c. And as for what Zophar had discoursed of the Wisdom and Power of God, he would have them know, that he was as well skill'd in those Points as the best of them, and understood as much of the History of ancient Times: particularly of the vain attempt at the Tower of Babel, unto which it is probable he hath respect in the 14. vers.

as, in all the following, he seems to have to what you read in XIV. Gen. 5, 6, 7, 8. of the rooting out of those fierce Giants the Rephaim, and other such like barbarous and rapacious people; of the particulars of which we have now no Records remaining. fol. 66

CHAP. XIII.

ARGUMENT.

From the foregoing Observations, Job still continues to assert, first, his own Understanding to be equal, or rather superiour, to theirs; who had better therefore learn of him, and know that God was not pleased to have his Providence defended by Untruths, nor to see men partial, though it was in His behalf: and secondly, his own Integrity to be such, that he would ever defend it against all Accusers, even before God himself. Whom he desires to take cognizance of the Cause,

318 The Arguments to the Chapters.

Cause, and to let him understand what the Crimes were for which he was thus severely handled. For he protests that he was ignorant of them; though the Punishments he had endured were more then sufficient to awaken the sense of his Guilt, he being almost consumed by them.

fol. 72

CHAP. XIV.

ARGUMENT.

The good man proceeds to plead with God for some mitigation of his Miseries, from the consideration of the Shortness of life, and the trouble that naturally belongs to it; which he thought might move Him not to adde any greater burthen of Suffering: especially, considering that when he is dead, he cannot come into the world again, (as the Plants do,) to receive the marks of his Favour. Which he hopes therefore He will bestow upon him here, notwithstanding the depth of his

Misery, (which tempted him to the borders of Impatience, v. 13.) It being very easy for Him to remove his Affliction, though never so heavy, whose Power is so great, that He removed Mountains out of their place, and brought a Deluge, as we may say, of Sand (as they saw sometimes in their Neighbouring Countries) to overflow the most fruitfull Regions.

fol. 78

CHAP. XV.

ARGUMENT.

In this Chapter Eli-phaz renews the Dispute with more eagerness and fierceness then before; being very angry that Job slighted them so much, and thought himself so wise, (as he interpreted it,) that he disdained their Exhortations, and would not follow the Counsel they had given him, of Confessing his Sins, and praying to God for Forgiveness: (V. 8. VIII. 4, 5, 6.) But (except this one Argument,

ment, that he need not be ashamed to confess his Guilt, when he considered how prone all men are to sin) there is nothing new in his Discourse : but he merely urges what he had asserted at first, from his own and the wisest mens observations, That they are not the Good, but the Wicked, whom God punishes with such Calamities as now were fallen upon Job. And with great ornaments of speech he most admirably describes the Vengeance which God is wont to take upon impious Tyrants: having his Eye, I suppose, upon Nimrod, or some such mighty Oppressour. fol. 83, 84

CHAP. XVI.

ARGUMENT.

Job reproves the vanity and obstinacy of Eliphaz, in repeating the same things over again, and still persisting in his Inhumanity, though he saw his Case so pitiable. Which he again describes, to make

him sensible how unworthily he was treated by him and the rest of his Friends: who, in effect, joyned with his Enemies; who took this opportunity to rail at him. Whereas there was no Crime of his appeared to justify their Accusations, and to make good Eliphaz his Argument: which signified nothing, unless he meant to say, that Job was like that wicked Tyrant of whom he had discoursed. Which was so far from any shew of truth, that he protests he never hurt any-body, and was alway a sincere lover of God, &c. v. 17, 18. The truth of which God knew; to whose Bar he appeals from their unjust Sentence. fol. 91

CHAP. XVII.

ARGUMENT.

Here Job desires he may be tried presently before God's Tribunal, his Life being just upon the point to expire, as he had said in the end of the former Chapter,

Chapter ; and continues to urge again in this, because his Friends were very unfit Judges in his case, and had passed such a Sentence upon him, as upright men would never approve of. Whereby they had given him a new Vexation, to bear them talk so idly, and put him in hope of recovering his Happiness, if he would follow their Admonitions ; when they saw him just dropping into the Grave, which was the onely thing, he saith, that he could hope for.

fol. 97

CHAP. XVIII.

ARGUMENT.

In this Chapter Bildad again takes up the Dispute, and pretends to reply to what Job had said. But I do not see any thing new, saving the description he makes (as Eliphaz had done before him) of the Ruine which shall inevitably fall, according to the fixed rules of Providence, (so he fancied)

upon the Wicked and his family ; notwithstanding all the assistance that his Friends and Allies can lend him for his Preservation. And this he seems to imply was the fate of Job ; whom he doth not so much as exhort to Repentance, (as he had done in his former Discourse Chap. VIII.) being very angry with him, that he had no higher esteem of their Wisdom. fol. 101

CHAP. XIX.

ARGUMENT.

The purpose of this Chapter (in which Job replies to Bildad) is to shew, that it would be sufficient for him also merely to repeat the same things, as they had done in Ten Discourses : But the more to aggravate their want of Compassion, or rather Cruelty, toward him, he represents several new things, which made his condition more deplorable then he had hitherto said. One of which

was

was, that he could not tell the Reason why God dealt thus with him: who notwithstanding was so gracious, that in the depth of this Misery and Anguish, He affords Him a glimring of a comfortable Hope, (which began now to appear in his Soul, and which he had hitherto wanted,) that God would at last take pity upon him, and shew his Friends their error, by restoring him to his former Health and Splendour. That seems to be the literal meaning of the 25. and 26. verses, and of the two next that follow: where, among other things, he says he doubted not but his Redeemer should stand last upon the earth. (So it is in the Hebrew, the word day not being there,) that is, quite overcome the Devil, and deliver him from these Distresses; like a mighty Conquerour, who keeps the field, when all his opposers are routed and fled away. But in this he was, as S. Austin calls him, eximius Pro-

phetarum, and prophesied of the Resurrection of the Body at the last day. fol.

106, 107

CHAP. XX.

ARGUMENT.

The abrupt beginning of this Speech of Zophar shews that he was in a passion; which, though he pretends to bridle it, would not let him calmly consider the Protestation which Job had made of his Innocence. But he goes on in the old Common place of the certain Downfall of the Wicked, he never so powerfull and well supported. Which he illustrates indeed after an excellent fashion, with great variety of Figures, and remarks upon Histories as old as the World. In some of which he had observed, that the Wicked after their Fall had made notable attempts to get up again, but by the hand of God were so crushed, that they could never rise more. All the flaw in his Discourse is this,

Y

(which

(which was common to him with the rest,) that he imagined God never varied from this method; and therefore Job, without doubt, was a very bad man, though it did not appear he was, any other way, but by his Infelicity.

fol. 114, 115

CHAP. XXI.

ARGUMENT.

To bring the Dispute to a speedier issue, Job (after a short preface, reproving their Incivility) comes close to the buisiness: and doth not content himself merely with denying what they had said, but shews them where the fallacy in their Discourse lay; viz. in concluding an Universal from some Particulars. For he maintains, from as good History and Observations as they could produce, that, though God do make some Wicked men such examples of his Vengeance, as they had said, yet He lets others, and they of the vilest sort, Atheists and Deriders of

Divine Providence, live prosperously, and die peaceably, and have stately Monuments built to perpetuate their Memory. In brief, he shews there is great variety in God's proceedings about the Punishment of the Wicked; which makes them so bold as they are in their Impiety. And seems to have respect to the History of Ishmael, who was a wild, or barbarous, man, grasping at all he could lay his hands on, and persecuting Isaac; and yet had XII Princes descended from him, settled in their several Fortresses, as we read XVI. Gen. 12. XVII. 20. XXV. 16. And it is possible, to the History of Eliphaz his own Country: Esau his Ancestour being very rich, (XXXVI. Gen. 6, 7.) and having many Dukes, whose posterity afterward advanced themselves to the title of Kings, that sprang from him, before there was any King over the Children of Israel. XXXVI. Gen. 15, 31.

fol. 122, 123

CHAP.

CHAP. XXII.

ARGUMENT.

Though Job had clearly stated the Controversy in the foregoing Chapter, yet Eliphaz would not yield; but begins the Combate a third time, without any ground at all, but a pure mistake, as I have expressed it in the first verse. And to avoid the Reproof, which had been given him, of repeating merely the same things; he now brings in a catalogue, though without any proof, (so much was his anger and bitterness increased,) of the particular Sins, both against God and against his Neighbour, of which he supposes Job to have been guilty. Else; he still boldly concludes, God would not have punished him with such severity, that there was not a greater instance of his Indignation to be found any-where; unless it was in the Old World, and in Sodom. Yet he hath so

much Moderation, that he invites him at last to Repentance, and promises him the happy fruit of it; as he had done in his first Speech, but not in his second. Nay, he tells him, in conclusion, for his encouragement, that he should be able to do as much for a Nation, as Ten righteous men, could they have been found there, might have done for Sodom. fol.

131, 132

CHAP. XXIII.

ARGUMENT.

To the foregoing Discourse of Eliphaz Job thought at first to make no Answer, but onely by complaints of their Injustice, and fresh Appeals to God: by whom he desires, more earnestly then ever, to be tried; being assured that He would acquit him. And though for the present God was not pleased to give him audience, (of which he complains with too much passion;) yet he maintains that hope which began to appear in his

324 The Arguments to the Chapters.

Soul, (in his last Discourse with Bildad Chap. XIX.) that God would at last clear him from all the Affpersions which were cast upon him. fol. 140

lains, (in the conclusion of the Chapter,) who notwithstanding die like other men, and are not called to an account, for their enormous Crimes, in this present World. fol. 144

CHAP. XXIV.

ARGUMENT.

Upon farther consideration Job thought good again to confute their rash Assertion, about the Plagues which always befall the Wicked, by an Induction of particulars that prove the contrary Among which, the wild Arabs, he tells them, are a notorious instance, whose profession is Rapine, and yet they thrive and prosper in it; v. 5, &c. And so do the more civiliz'd Oppressours, of whom he says something before, and again, v. 11, 12. Where he seems to reflect upon hard Landlords, and gripping Merchants and Traffiquers in cities. To whom he adds Murderers, Adulterers, Pirates, with several other wicked Vil-

CHAP. XXV.

ARGUMENT.

The foregoing Discourse of Job, in the XXIV. Chapter, was so undeniable, that Bildad begins to break off the Dispute. For he says not a word to it, but onely advises him to speak more reverently of the Majesty of God, then, he imagined, he had done in his appeal to him Chap. XXIII. fol. 152

CHAP. XXVI.

ARGUMENT.

Job bearing Bildad wander so far from the buisness, derides his grave affectation of Wisdom; and tells him that, though he talk'd as if he thought himself fit to be a Coadju-
tour

tour to God Almighty, yet, as his Discourse was impertinent, so it was but mean and flat, in comparison with what he was able to speak himself, concerning the Omnipotent Wisdom of God: which he sets forth in a far more lively manner. fol. 154

CHAP. XXVII.

ARGUMENT.

As Bildad began to decline the Dispute, so Zophar quite gives it over: either looking upon Job as incurably obstinate, or (as we might more charitably conceive, were it not for what we read XXXII.1.) being convinced he had more reason on his side. Whose silence so raised the spirit of Job, that he now triumphs over his Opponents: as the word MAS-HAL, which we render PARABLE, may denote. For it signifies among the Hebrews, an elegant ingenious kind of speech, excelling, and, as it were, domineering over,

all other, in its pithiness, or neatness, or some other rare quality. Such is the following Discourse of Job, which begins (in this Chapter) with a vehement Protestation, that he would never desert his Plea; nor yield to their Doctrine, that a remarkable Vengeance always attends upon Wickedness in this world: though he grants, and largely here asserts, that sometimes there doth.

fol. 158, 159

CHAP. XXVIII.

ARGUMENT.

The Connexion of this Chapter with the foregoing, I hope I have truly expressed in the first verse. And that being found, it is not difficult to see at what it drives; viz. to stop the busy Enquiry of mankind, who are very wise, he shews, in other things, but have not wit enough to comprehend the reasons why God doth not inflict those Punishments upon all Wicked men, which

which fall upon some. It is not needfull to set down here, how this Argument is managed, (with such admirable elegance of words, and such weightiness of matter, as make it deserve the name of Maschal, Parable, or Proverb,) because it will sufficiently appear in the Paraphrase.
fol. 165

CHAP. XXIX.

ARGUMENT.

To such Discourses as these, Job presumes his Friends would have given greater attention, then it seems they did, had not the Vileness of his present condition made his Speeches also contemptible. And therefore he puts them in mind, with what reverence all his Orations were formerly received, by great and small: wishing God would restore to him those happy days; and inserting, all along, some remarkable instances of his Integrity (especially as a Judge) in the height of

his Princely Prosperity. When he had an uncontrollable Power to doe as he pleased, and yet never abused it; but imployed it constantly for the defence and comfort of the meanest people in his Province.

fol. 173

CHAP. XXX.

ARGUMENT.

From the foregoing account of his ancient Splendour, he takes occasion to annex a no-less elegant description of the Vileness of his present condition. Hoping that the consideration of such a prodigious Change (which he represents in several particulars, and not without some touches still upon his Integrity) might at last move his hard-hearted Friends to some compassion towards him; especially, when they saw how near he was to his Grave, notwithstanding all his Prayers to God for relief.

fol. 180

CHAP.

CHAP. XXXI.

ARGUMENT.

It was possible his Friends might make quite another use then Job intended of the relation he had made of his miserable Condition, in the Chapter foregoing: and therefore, lest it should harden them in their old Error, and they should take what he had said to be an argument of his Guilt; He gives in this Chapter a large and particular account of his Integrity, which in general he had so often asserted; laying his very soul, and the most secret Inclinations of it open before them; together with the Actions of his whole life, in his private capacity, (for of his publick he had spoken before Chap. XXIX.) both in respect of his Neighbours, of all sorts, and in respect of God. To whom he again most solemnly appeals, in the conclusion of his Discourse, that he did

not boast of more Vertues then he had; but would most gladly be tried before him, by some impartial Judge. I need not here enumerate his Vertues, because they are plainly and distinctly expressed in the Paraphrase; and I do not pretend to give the intricate contents, but the design onely, of each Chapter. fol. 188

CHAP. XXXII.

ARGUMENT.

It appears, by the 15. verse of this Chapter, that there were several other persons present, besides those that are named, when this Dispute was held between Job and his three Friends. Among whom there was a young man named Elihu; who was either a Syrian, (in which language this Book was first written, and translated by Moses into Hebrew; says the Author of the Commentaries under Origen's name,) descended from the second Son of
Y 4 Nahor,

Nahor, Abraham's Brother, XXII. Gen. 21. or an Idumæan, of the same Country with Eliphaz the Temanite, XXV. Jer. 23. I have made him a Syrian in my Paraphrase, because he is said to be of the kindred of Ram: by whom we are to understand either Aram, or, as the Hebrews think, Abraham; by whom such Wisdom and Piety might be promoted in his Brother's Family, as is apparent in Elihu. Who, though much inferior to the rest in years, (for which reason he had held his peace thus long,) yet was much superior to them in Knowledge. Which he discovers in the judicious Censures he here passes, not onely upon the three Friends, but upon Job himself: whom he hath nothing to charge withall, relating to any Crime committed before this Affliction befell him; but thinks he had not managed the Dispute about it with so much Calmness and Submission to God as became his Piety. In this he differs from

those that spake before him: For I do not find that he blames him for any Miscarriages; but those onely which he observed in the heat of his Disputation; and he spends his time, rather in justifying God, then in carping at Job, as the other had done. fol. 198, 199

CHAP. XXXIII.

ARGUMENT.

Here Elihu addresses his Speech to Job alone, (for he rejected all that the three Friends had said, as sufficiently confuted by Job in his Dispute with them,) and tells him, first, that he was the man who would now plead with him in God's behalf, (as he had oft desired,) and that he was no unequal match for him. And then begins to reprehend those passages which he thought were blameable in Job's Speeches; particularly his insisting so much upon his Integrity: which, though true, should not have been menti-

mentioned without due acknowledgment, that the Sovereign of the World had done him no wrong in thus afflicting him; and that it was not fit for him to question the Wisdom and Justice of God's Providence, because he did not understand it. For the care of God over Man and his kindness to him, he shews, is so apparent, upon so many scores, that it ought not to be denied because of the unaccountable Afflictions that may befall us; which we ought rather to think are one of the ways whereby He doth Man good. fol. 205

CHAP. XXXIV.

ARGUMENT.

Here Job shews himself a far more humble and teachable person then his three Friends: for, though Elihu had invited him to make what exceptions he pleased to his Discourse in the former Chapter, he would not open his mouth; because he plainly saw

that Elihu had hit upon the thing wherein he was defective. And so this young man proceeds to carry the Charge a little higher, and tells him, with more sharpness then before, that there were some words in his Discourses which sounded in his ears, as if he accused God's Justice and Goodness. For what else did he mean when he complained that God did not doe him right; and that he destroyed alike both good and bad? Which rash Assertions he overthrowes from the consideration of the Sovereign Dominion, Power, Righteousness and Wisdom of God: and represents to him what behaviour and discourse would have better become him, then that which he had used. fo. 214

CHAP. XXXV.

ARGUMENT.

Job still keeps silence, notwithstanding that Elihu had made the harshest construction of his words; because

because he was sensible he meant him well, and had now, in the conclusion of his Discourse, given him very wholsom Counsel; and, allowing his Integrity, had onely charg'd him with some unhappy Expressions, which had fallen from him when he was in great anguish of spirit. Which, I suppose, was the reason he doth not contradict him, though he continue, here in this Chapter, to fasten the very same harsh sense upon his words, v. 2, 3. Which he refutes from the consideration of the infinite disproportion there is between Man and God: who is never the worse indeed for any Evil, nor at all the better for any good that we doe: and yet hath such a Love to Mankind, that it is certain He would not have them miserable, but takes care for their relief when they are oppressed, if they address themselves, as they ought, to Him. fol. 224

CHAP. XXXVI.

ARGUMENT.

Having reprehended some of the unwarrantable Expressions in Job's Discourses, (which he himself would not justify,) Elihu comes closer to the business, and speaks to the very Cause it self. Shewing from the Nature of God, and the Methods of his Providence, that if Job had, in stead of Disputing, submitted himself humbly to God's Corrections, He would have delivered him: (it being as easy for Him to lift up, as to cast down:) And that his not discerning the Reason of his Corrections, (which Job had made a great cause of his Grief, XIX. 7.) ought not to have hindered his humble Submission; because we are not able to comprehend any of the Works of God, which we see every day, and acknowledge to be most excellently contrived.

fol. 229

CHAP.

CHAP. XXXVII.

ARGUMENT.

Elihu continues his Speech, which he had begun before, concerning the incomprehensible Works of God: and limits himself chiefly, as he had in the foregoing Chapter, to the Wonders God doeth in the Clouds. To which, at last, he subjoyns the amazing extent, brightness and firmness of the Skie; in which the Sun shines with a lustre, which we are not able to behold. And thence concludes, that the Splendour of the Divine Majesty is infinitely more dazling, and that we must not pretend to give an account of his Counsels.

fol. 237

CHAP. XXXVIII.

ARGUMENT.

What Elihu had said concerning the Divine Majesty, in the 22. verse of the foregoing, God de-

clares to be true, by a sensible demonstration, as I have expressed it in the first Verse of this Chapter. In which God appears himself as a Judge (according to Job's repeated desires) to decide this great Controversy. And taking up the Argument begun by Elihu, (who came nearest to the truth,) and prosecuting it in unimitable words, (excelling his and all other mens in the loftiness of the style, as much as Thunder doth a Whisper,) He convinces Job of his Ignorance and Weakness; by shewing him how little he understood of the most obvious things in this World. Intending from thence, at last, to infer, that he who found himself puzzled, when he went about to give an account of the meanest of God's visible Works, should not presume to penetrate into his secret Counsels; nor question his Goodness, no more then he could his Wisdom and Power, though he knew not why he was afflicted.

One

332 The Arguments to the Chapters.

One instance had been sufficient to bring Job to a Non-plus; but He heaps up abundance, to humble him the more, when he saw how much cause there was for it: whether he considered the Earth, or the Heavens; the Sea, or the Sun; things contained in the bosom of the Sea, or in the bowels of the Earth; especially all the Meteors (as we call them) which are formed in the Clouds, and the Constellations in the higher Regions; together with the Beasts upon the earth, and the Birds which fly in the air; one of each of which he mentions in the end of this Chapter. fol.

244, 245

CHAP. XXXIX.

ARGUMENT.

This Chapter continues the Discourse begun in the latter end of the foregoing, concerning God's Providence about Beasts and Birds. And to the Two before mentioned,

he adds Seven more. First, the wild Goat or Hinde, whose hard labour among the rocks God is wont to help and promote (as the Psalmist observes XXIX. 9. and other Authors agree) by a clap of Thunder; the terrour of which puts her into such an agony, that she presently excludes her young one, which sticks in the birth. Then he mentions the wild Ass; and after that a tall Creature in those Countries called Reem; which we render an Unicorn; but Bochartus hath proved to be a two-horned Goat in Arabia of great strength, with an erected head and ears. Of the rest I need say nothing here, they are so well known. fol. 254

CHAP. XL.

ARGUMENT.

Job modestly declining to say one word in his own defence, (though he was graciously invited by God

to speak, if he had any Plea remaining,) is still more humbled by a plain declaration from the Divine Majesty, that Elihu had reason to reprove him for his immoderate Complaints, (which some might look upon as an Accusation of God's Providence;) and for maintaining his own Righteousness so much, and God's Righteousness so little, in the Dispute he had with his Friends. Shewing him withall, that he was not sensible enough of the infinite Distance and Inequality between him and God; when he desired so vehemently to argue his Case with Him, that he forgot to make those Submissions to the Divine Majesty, which had better become him. This Disproportion is most lively represented and illustrated, by an admirable description of the strength of the BEHEMOTH, a word of Egyptian termination; signifying, not the Elephant, (which seldome

lies down, and never among reeds, as this doth, v. 21.) but a creature in that Country called by the Greek Writers Hippopotamus, i. e. River-horse. For it appears by the Second book of Esdras, Chap. VI. v. 49. that the Hebrews reckon Behemoth, not among the Land-creatures, but among those belonging to the Water, which were created on the fifth day. And there is none, that we know, of that sort, to whom the Characters here mentioned belong, but the Creature now named.
fol. 261, 262

CHAP. XLI.

ARGUMENT.

In this Chapter another Creature of vast bigness and strength is described, called in the Arabian language LEVIATHAN. By which we are not, in this place, to understand the Whale; because that Fish is not armed

armed with such Scales as Leviathan is here said to have, v. 15. nor is impenetrable, as every-body knows; and, to say no more, never creeps upon the Earth, which is part of the description of this Leviathan, v. 33. Whereby we are therefore to understand the Crocodile, (to whom every part of this description exactly belongs,) a Creature as big again as a Man of the greatest stature, and in some places vastly greater: there having been Crocodiles seen of twenty, nay forty foot long; and in some places of an hundred. To this fierce and untameable Creature God sends Job, that he might learn more Humility, then to contend with his Majesty; when he saw how unable he was to stand before one of his Creatures. That use he himself teaches Job to make of this description, v. 10, 11, 12. fol. 268

CHAP. XLII.

ARGUMENT.

This Chapter concludes the Book, with an account how Job completed the Submission which he had begun before to make to God. Whose Pardon he sorrowfully begs; confessing and repenting of his Fault; resigning himself intirely to be instructed by Him: but resolving never hereafter to complain, nor to move any questions about his Providence. This Repentance God accepts; and for his sake grants a Pardon also to his Friends, whom he condemns as more faulty then Job. Who after this receives extraordinary marks of God's Favour; and hath such an ample Recompence made him for his Losses, as may incourage all posterity to persevere in well doing and patient suffering; believing stedfastly that nothing can be done

The Arguments to the Chapters. 335

or permitted by God without much reason, (whose Wisdom shines so gloriously in all his Works,) and humbly expelling a comfortable issue out of all our Troubles. fol. 277.

T H E E N D.

ERRATA.

PAGE 158. lin. 17. and p. 165. l. 16. for *MASCHAL*; read *MASHAL*. p. 247. l. 23. r. *cliffs*. p. 250. l. 6. r. *abundance*; p. 298. l. 21. r. *great*. p. 302. l. 25. r. *God as lone*.

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